April 1969

EDITORIAL REPRINT from HENRY H. HART

Kuan Yin, the Goddess of Mercy

P. NAGARAJA RAO

Mahatma Gandhi and Hinduism

R. M. FOX

Reflections on Violence

ELIZABETH CROSS

Some Are More Equal Than Others

K. V. SURYANARAYANA MURTI

Triple Dimensions in *Paradise Lost*

BOOKS REVIEWED INCLUDE

Sister Nivedita of Ramakrishna-Vivekananda; *Mahatma Gandhi: 100 Years*, ed. by S. Radhakrishnan; Eliot Deutsch's trs. of *The Bhagavad-Gita*; *Evolution: The Theory of Teilhard de Chardin*; *Angles of Vision: Three Longer Poems*; *New Shapes of Reality*

complete CONTENTS within

THE ARYAN PATH

VOLUME XL - NO. 4

oint out the 'Way'
wever dimly and lost among the host —
does the Evening Star
those who tread their path in darkness.

Editor:
SOPHIA WADIA

TWO BOOKS YOU WOULD LIKE TO PURCHASE

Towards Understanding India

(enlarged paperback edition)

Brings to the interested reader overseas an image of India as she is striving to be—emerging whole through a chequered and lively history, vigorously planning for a prosperous future, constantly reviewing her identity in the art and culture which is the heritage of the ages.

Rs. 3·50

Studying in India

A handbook for overseas students planning courses of study in India.

Re. 1·60

I. C. C. R. JOURNALS

Indo-Asian Culture

A quarterly in English, containing articles on the history, art and literature of several Asian and African countries and illuminating book reviews by scholars of note.

Rs. 2·50;	5*s.* 6*d.*;	$ 1·00	(Single copy)
Rs. 10·00;	22*s.*;	$ 4·00	(Annual)
Rs. 25·00;	55*s.*;	$10·00	(Three-yearly)

Cultural News from India

An illustrated bi-monthly, describing events of cultural importance throughout India, with a select bibliography on various cultural subjects in each issue. Available only to 3-year subscribers to *Indo-Asian Culture* for the duration of their subscription.

Thaqafatul-Hind

A quarterly in Arabic, describing the art and culture of India through an approach and in a language suitable to interested laymen in the Arab world.

Rs. 2·50;	5*s.*	(Single copy)
Rs. 10·00;	20*s.*	(Annual)

Enquiries:

Indian Council for Cultural Relations

Azad Bhavan, Indraprastha Estate, New Delhi 1

THE ARYAN PATH

Editor: SOPHIA WADIA
Assistant Editor: Rameshchandra Sirkar

CONTRIBUTIONS

The Editor is responsible for unsigned contributions only and is not necessarily in agreement with the views of the contributors, to whom free expression of opinion is given

SUBSCRIPTIONS

THE ARYAN PATH is published monthly. Subscriptions are annual, but may begin with any desired month. Orders, accompanied by the appropriate remittance, should be sent to the Editorial and Business Office, Bombay, or the London Office

RATES

	Single Copy	Annual Subscription
INDIA	Re. 1.25	Rs. 12.00
EUROPE	1*s.* 9*d.*	18*s.* (or equivalent)
THE AMERICAS	50 cents	$5.00 (or equivalent)

OFFICES

EDITORIAL & BUSINESS OFFICE	Theosophy Hall, 40 New Marine Lines Bombay 20 (BR)
LONDON OFFICE	62 Queen's Gardens, London W. 2

Available in the U.S.A. from: Eastern News Distributors, 155 West 15th Street, New York N.Y. 10011, U.S.A.

THE ARYAN PATH: VOL. XL · NO. 4

April 1969

HENRY H. HART	Kuan Yin, the Goddess of Mercy	145
JOAN N. BURNETT	Saint Paul the Gnostic—II	149
BRIAN G. COOPER	Towards World Consciousness	153
P. NAGARAJA RAO	Mahatma Gandhi and Hinduism	154
R. M. FOX	Reflections on Violence	157
WILLIAM EWART WALKER	Reality (Poem)	159
K. E. PARTHASARATHY	The Law of Karma in Vedanta	160
DOROTHY ELLIN FLAX	To a Freshly Minted Grandson Who Would None of Me (Poem)	165
ELIZABETH CROSS	Some Are More Equal Than Others	166
K. V. SURYANARAYANA MURTI	Triple Dimensions in *Paradise Lost*	170
BRIAN G. COOPER	Seeking to Understand Japan: An Essay in Inter-cultural Understanding	176

NEW BOOKS AND OLD

PREMA NANDAKUMAR	Sister Nivedita	181

and reviews by

K. SAMPATHGIRI RAO, K. GURU DUTT, E. G. LEE, E. WHITE, HOWARD SERGEANT, JOAN N. BURNETT, HILLA C. VAKEEL, BRIAN G. COOPER, AND SITA RAM JAYASWAL 182

ENDS AND SAYINGS 188

THE ARYAN PATH

Point out the "Way" — however dimly, and
lost among the host — as does the evening star
to those who tread their path in darkness.

— *The Voice of the Silence*

VOL. XL APRIL 1969 No. 4

HENRY H. HART

Kuan Yin, the Goddess of Mercy

[We reprint this touching rendition of the great tale of Kuan Yin from THE ARYAN PATH, November 1940. The original introduction read:

"Dr. Henry H. Hart is Lecturer in Chinese Art and Culture at the University of California. He is the author of an interesting volume on the study of Chinese poetry, entitled *The Hundred Names*. He has published also several volumes of English translation in verse of Chinese poems. In this article he narrates the inspiring legend about the Chinese Goddess, the Mother of Compassion, whose story will appeal to all, but will bring a special message to those familiar with the following ancient Pledge:

'Never will I seek nor receive private individual salvation. Never will I enter into final peace alone; but forever and everywhere will I live and strive for the redemption of every creature throughout the world.' "—ED.]

THE GODS AND GODDESSES OF CHINA are innumerable. The earth, the waters under the earth, and the heavens swarm with them. There are city gods, gods of the fields and of the trees, and gods of every manifestation of nature, besides the many gods of the Taoists and of the Buddhists.

But of all the gods and goddesses of old China the one who is loved more than all, yes, even more than the great Lord Buddha himself, is Kuan Yin, the Goddess of Mercy. She is the gentle soul who looks down upon the world of men and stretches forth her hand to bring peace to their sorrowing hearts and relief to their pain-tortured bodies. To her the Chinese turn in times of trouble, and at her shrines more prayers are chanted, more incense is burned, and more sacrifices are gratefully offered than at the altar of all the multitude of China's other deities together.

The story of this beloved goddess is one well worth telling, showing as it does the gentler, kindlier side of the Chinese nature.

She is a strange combination of two beings from different parts of Asia. Tradition tells us in the dim mists of China's past there was worshipped a Mother-Goddess, who presided over the hearth and earth, and

who brought children to mothers who turned to her for help. We know but little of this Goddess, except that the Chinese loved her and brought her prayers and sacrifices.

Then came Buddhism, travelling the long road by land and sea from far-away India. In caravans and junks came the story and the gospel of the great Buddha to the people of the Middle Kingdom. And with the worship of the Enlightened One, the Hindu priests brought the cult of Avalokiteśvara, the Buddhist God of Mercy. In some strange way which has never been explained, the Hindu God of Mercy became the Goddess of Mercy in China, probably because the attributes of loving-kindness and gentleness of this deity of India were combined and confused with those of the older Chinese mother-goddesses, and from that far-away day, nearly two thousand years ago, the Chinese have cherished and revered their kindly Kuan Yin.

The old Chinese legend of her life of purity and holiness, and of her service to suffering mankind through the ages, is a beautiful one.

In the reign of Ta Hao, of the Golden Heavenly Dynasty, there were born to P'o Chia, King of Hsing Lin, three daughters, the youngest of whom was named Miao Shan. Modest, beautiful, gentle, and obedient, she was loved by all who knew her. When she had arrived at woman's estate, and when the time was ripe for her to marry, she refused to accept a husband. She declared that she preferred to remain a virgin, to strive to attain perfection, and in the end to reach Buddhahood.

This decision was contrary to all Chinese family traditions. All arguments and threats were in vain, and finally her enraged father drove her from his palace. He forced her to live miserably in exile as a hermit, then later placed her in a nunnery where she was treated as a slave. Her conduct there was so virtuous and self-sacrificing that the Lord of Heaven himself was touched by her grace and gentleness. He ordered the Spirit of the North Star and his angels to aid and watch over her. This act of the gods so infuriated the father that he ordered the nunnery with all its inhabitants to be burned to the ground. Miao Shan, the future Kuan Yin, seeing the flames, at once threw a drop of her holy blood into the sky. There it turned into a heavy rain, which forthwith descended and put out the fire.

Driven mad in his fury at his disobedient daughter, the King ordered her to be killed, and the executioner was summoned to behead the girl in a public square. As the headsman stepped forward to do his duty, suddenly the heavens were darkened, and the sunlight vanished from the face of the earth. The executioner struck at poor Miao Shan with his sword, but it broke in two. Then finally he strangled her with a silken cord. At the moment when her soul took its flight, a tiger leaped into the

execution ground, seized her body, and carried it off. Her soul, pure and unsullied, was carried off on a cloud to the eighteen infernal regions of Yen Wang, the King of Hell. But at her appearance Hell was suddenly transformed into a paradise of joy, and even the instruments of torture were changed into fragrant lotus blossoms. The King of the Infernal Regions was greatly disturbed. There was no more pain or suffering, and all the condemned souls were divinely happy. So Yen Wang, to preserve his kingdom, sent her soul back over the Nai-Ho Cho (the bridge over the Chinese River Styx) and caused it to re-enter her body by his magic.

Then the Buddha himself appeared in all his glory to the saintly maiden, and gave her a peach. "Take and eat of it," said the Lord of Heaven and Earth. "Never more will you feel hunger or thirst. Old age and death are powerless against you, and you will live for ever." Thereupon she was transported on a lotus blossom across the waters of the sea to the little Island of P'u T'o, near Shanghai. This island is still the centre of her worship today. She lived there for years, doing works of mercy and ever growing in purity and holiness. One day a guardian spirit arrived with a divine decree, proclaiming that she had attained perfection. He summoned her to depart and take her abode in the Nirvana of perfect peace, the soul of the Universe.

Just as she was about to pass through the portals of Nirvana to take the reward of her life of saintliness and good deeds, she heard the faraway cry of a human soul in agony, calling upon her for relief. Whereupon, she renounced her well-earned eternal repose, and declared that for all ages to come she would devote herself to the relief of suffering humanity, to alleviate pain, to hearken to the sorrows of men, of women, and of children and gently to soothe and comfort them in their griefs and misfortunes in this vale of tears.

Thenceforth was Miao Shan enshrined in the temples and homes and hearts of her beloved Chinese people. Gratefully, joyfully, they gave her the holy name of "Kuan Yin" — she who hears and answers the cry of the sufferer, the grief-stricken, the childless, and the forsaken.

For the children of Han she is the idealization of womanhood, satisfying the universal craving for mother-love.

Her statue is found everywhere in China, and no village is too small to have a tiny shrine to the Goddess of Mercy. She is usually dressed in flowing garments, with a hood that makes her look not unlike the portraits of Queen Victoria. She has in the centre of her forehead a third eye or jewel, an attribute of those who have attained perfection and Buddhahood. In her hand or at her side is a vase containing the dew or waters of mercy, with which she gently moistens the eyelids of the sufferer and brings him peace of mind and repose of body. In her arms she often

cradles a tiny babe, not her own as in representations of the Virgin Mary, but a gift which she bestows on childless mothers who sincerely pray to her for aid.

We often find her with a thousand eyes and a thousand hands, indicating that she can answer a thousand prayers at once. It is also a reminder to man that he should ever have a thousand eyes with which to seek out the places where his charity is needed, and a thousand hands with which to lavishly bestow loving-kindness upon his fellow men in distress.

Kuan Yin is often modelled in beautiful porcelain, usually in pure white, for one of her best loved names is Pai I Shih — The Great Teacher Robed in White.

"The men love her, the children adore her, and the women chant her prayers." She brings sons to anxious fathers. She is the patron saint of storm-tossed sailors. Where most of the other gods are feared, she is loved. Her face is radiant as gold and as gentle as the moonbeam. If you mention her name in the midst of fire, the flames cannot burn; if tossed on the great storm-waves, call upon her and the tempest will be stilled. In battle her name makes weapons powerless. If thoughts of evil besiege you, she is at your side to purify your heart. Thoughts of her will dispel anger. She is the most beautiful being in the universe, and to compare a girl to Kuan Yin is to pay the highest compliment to her grace and loveliness. Chanting her praise and repeating her name brings endless merit. She can change her shape and visit throughout the world as she pleases, ever bent on errands of relief and of mercy.

So we leave the gentle Kuan Yin. Though only a legend to us, she is a beautiful reality to the Chinese, and her presence in the shrine of home and heart has made the Chinese a better, gentler, kindlier people. No religion has ever conceived of a saintlier woman, a more beautiful soul, or a personality more filled with that love which is divinity.

HENRY H. HART

The less love others show us the more we should show them, so as to right the balance. What is wanted, to make the world pleasanter, is the opposite of tit for tat.

—VICTOR GOLLANCZ

JOAN N. BURNETT

Saint Paul the Gnostic

[We print below the second and concluding part of Mrs. Joan N. Burnett's thought-provoking essay on Saint Paul.—ED.]

II

PAUL was superbly equipped for this task. He had the basic gifts of a brilliant intellect and a command of eloquent language. He had received a fine education at the university of Tarsus. He had the fiery zeal of a Hebrew and the lucid mentality usually associated with a Greek. He had unfaltering courage, unflagging devotion, and a profound understanding of the mystery of the Christ-principle. It was a tragedy for Christianity that he did not have free scope, that Marcion's collection of his writings was suppressed until such time as they could be purged of their Gnostic elements and brought into line with the picture that the growing church wanted to present of its origin and development. But Christian unity had become imperative, and Paul had not built on the Petrine rock. Even so late as the third or fourth century there is still evidence of Christian hostility towards him; for what he had evolved from the life and teaching of Jesus was, according to Madame H. P. Blavatsky, "a new sect of *gnosis* which recognized, as all other gnostic sects did, a 'Christ-Spirit,'" and this, and the prior fact that he was a Gnostic himself, is, she adds, "sufficiently clear to all but dogmatists and theologians."[7]

We have reached H.P.B.! And it is from no disregard that her voice has been muted to this juncture, but rather that it may sound out now with the more authority as that of the first to value St. Paul aright since, possibly, Marcion himself — the voice of a woman who, by *not* keeping silent, has done the great Apostle infinite service in freeing him from ecclesiastical duress and according him his rightful place in the fraternity of Initiates in the Wisdom. In *Isis Unveiled,* that stupendous study of "*true* science and *true* religion," she declares Paul to have been "the only one of the apostles who had understood the secret idea underlying the teaching of Jesus although he had never met him," and sees him as "bent upon inaugurating a new broad reform, one embracing the whole of humanity," grounding it, however, on the firm foundation laid by earlier seers and sages; for

> that he had been partially, at least, if not completely, initiated into the theurgic mysteries admits of little doubt. His language, the phraseology so peculiar to the Greek philosophers, certain expressions used but by initiates, are so many sure ear-marks to this supposition.[8]

---

[7] *The Esoteric Character of the Gospels*

[8] *Isis Unveiled,* II.574

It is precisely this language and phraseology which has always sorely perplexed Christian commentators, but there is no getting away from it in such statements as the following:

> We speak the wisdom of God in a mystery, even the hidden wisdom (I Corinthians, II.7).
>
> Stewards of the mysteries of God ... (*Ibid.*, IV.1).
>
> [God] by revelation made known unto me the mystery ... that I should make all men see what is the fellowship of the mystery (Ephesians, III.3, 9).
>
> I knew a man in Christ ... caught up to the third heaven ... caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter (II Corinthians, XII.2–4).

This last is believed to refer to Paul himself. Also, that "knowledge of God," already spoken of, by which those who are "saved" are transformed into the divine element of spirit, is likened by Dr. Inge to the supernatural knowledge, mentioned in the *Poimandres,* which confers "deification."[9]

> We speak wisdom [writes Paul to the "brethren"], the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world ... revealed unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God. (I Corinthians, II.6-7).

On this H.P.B. comments: "What else can the Apostle mean but that he himself, as belonging to the *mystae* (initiated), spoke of things shown and experienced only in the Mysteries?" And she draws attention to a point of outstanding interest — Paul's declaration that "according to the grace of God which is given unto me, as a wise *master-builder,* I have laid the foundations." (I Corinthians, III.10.)

> This expression [she says], used only *once* in the whole *Bible,* and by Paul, may be considered as a whole revelation. In the Mysteries, the third part of the sacred rites was called *Epoteia,* or revelation, reception into the secrets. In substance it means that stage of divine clairvoyance when everything pertaining to this earth disappears, and earthly sight is paralyzed, and the soul is united free and pure with its Spirit, or God. But the real significance of the word is "overseeing" ... The word *epoteia* is a compound one ... used for a master-builder. ... Therefore when Paul entitles himself a "master-builder," he is using a word pre-eminently kabalistic, theurgic, and masonic, and one which no other apostle uses. He thus declares himself an *adept,* having the right to *initiate* others. (*Isis Unveiled,* II.90-91).

This passage alone is invaluable. It gives us a completely new understanding of St. Paul. He ceases once and for all to be the stern theologian,

---

[9] *The Legacy of Greece,* p.50

for ever harping on Jewish "law," associating blood-sacrifices, original sin, and a punitive deity with the radiant doctrine of the CHRISTOS, and becomes instead a key-figure at a crucial turning-point in man's spiritual history, when the books of infant Christianity were being written in Greek against a Hellenistic background, "the result of the interplay, in the free atmosphere of Greek philosophy, of religious ideas derived from Egypt, Anatolia, Syria, and Babylon."[10] Does not Paul himself say, "I am debtor to the Greeks" (Romans, 1.14.)? And who were the influential Greeks in the Mediterranean world of that period but the Gnostics, "the most refined of all the mystics of that day,"[11] one among them being his friend and fellow-worker Apollos, the learned Jew of Alexandria?

But H.P.B. says much more that is richly evocative and illuminating, which those who care to see Paul "justified" — even cleared of the charge of being Saul the persecutor — may find in Volume II of *Isis Unveiled*. The oft-repeated accusation that he blighted primitive Christianity at the outset by submerging "Jesus" in hard dogmatic ecclesiasticism she disposes of in this forthright statement, to be found on p. 241:

> There was but one apostle of Jesus worthy of that name, and that was Paul. However disfigured were his epistles by dogmatic hands before being admitted into the Canon, his conception of the great and divine figure of the philosopher who died for his idea can still be traced in his addresses to the various Gentile nations.

Little is known definitely of Paul's life. He is reputed to have been a man of small stature and none-too-strong physique, but he was a tireless, fearless traveller (incidentally supporting himself by tent-making), carrying his doctrines afar by land and sea throughout the Greco-Roman world. At certain places one seems still to sense his presence, though not, strange to say, in the great basilica outside the walls of Rome where his body supposedly rests in an elaborate tomb of rare marbles, in the "dim religious light" that falls through windows of priceless alabaster, amid the golden glow of candles, neighboured by two magnificent altars of lapis lazuli and malachite. Nor does one feel it in the gloomy Church of the Three Fountains which is believed to cover the place of his execution, the three springs within it being those that leapt up (so it is said) when his severed head thrice touched the ground in what was at that time the garden of a rich Roman citizen.

At the huge old tawny-red Porta San Paolo he draws a little nearer; for through its forerunner, some ancient gate in the city walls, "Paul the aged," still intrepidly afoot in his Master's service, came trudging

---

[10] GILBERT MURRAY: *Five Stages of Greek Religion* (Watts and Co.)

[11] *The Esoteric Character of the Gospels*, p. 49

forth amidst Nero's soldiers, not (in his view) to suffer martyrdom, but rather "to depart, and to be with Christ, which is far better." (Philippians, I.23)

But perhaps he is most present among the ruins of ancient Ephesus, which the pilgrim approaches on foot through enriching cornfields and which have a wondrous white dreamlike beauty as they lie in their mountain-cup beneath the cobalt-blue sky. Into the theatre, built to accommodate thirty thousand, there rushed, one memorable day, a huge fierce-tempered mob led by a certain Demetrius who made silver shrines for Diana (Artemis) the great goddess of the Ephesians, and who had stirred up his fellow workmen in the first place with the cry that Paul's preaching was a threat to their craft. Paul was determined to plunge in and confront them, and it was only with difficulty that some influential friends restrained him, which gave the town-clerk time to address the mob skilfully and calm them down, so that after a while they dispersed and in due course Paul was able to depart safely for Macedonia. (Acts, XIX.24–41)

It is strange to picture such a scene of uproar where now all is silence, with the wild-flowers blooming among the tiers of broken marble seats, and perhaps what conjures up Paul so vividly is that here he displayed his two most characteristic qualities, dauntless courage and the passion to testify to the truth — qualities displayed by many a one after him who faced the ruthless "principalities and powers" of *non-Pauline* Christianity.

But there may be other reasons why that vibrant spirit seems still to linger in the atmosphere. The greatest college of ancient days was in Ephesus. It was a focus of the universal "secret" doctrines, part Grecian, part Asiatic, and teachers were striving "to combine the religion newly preached by the apostle with the ideas there so long established."[12] Had this purpose succeeded, says H.P.B., instead of being crushed by such unsaintly bigots as, among others, Jerome and Cyril,

> the Gnostic ideas would never have been termed heresies; once relieved of their [the Early Fathers'] dogmatic exaggeration, the world would have had a religious system based in part on Platonic philosophy.

For those who share this view to the full there may indeed be some sympathetic link with the very soil of Ephesus and some sense of the presence there of Paul the "master-builder," the Jewish initiate, who sought to preserve the wisdom and much of the actual language of the Mysteries in his enlightened preaching of the CHRISTOS throughout the Greco-Roman world.

Deep must be our gratitude to the *woman* who revealed this! Guided

---

[12] MATTEO, quoted by H.P.B. in *Isis Unveiled*.

by her, we can read the epistles with new insight, searching the familiar chapters for that ancient *gnosis* which lies hidden in them like some long-buried jewel.

JOAN N. BURNETT

Towards World Consciousness

ONE OF THE most significant developments on the Western religious scene in recent years has been the emergence of widespread interest about, and especially dialogue between, spiritual and philosophical systems hitherto thought unconnected and often mutually exclusive and antagonistic. Responding to a fast-growing awareness of the reality of one world and the need for understanding across all kinds of man-made barriers, men and women of differing religious and political credos are everywhere embarking upon mutual exploration. Nor is such activity purely academic. Founded on a barely-articulated consciousness of human interdependence at a time of pressing problems on a world scale, the latter demanding what is highest and best in the whole accumulated treasury of human truth if solutions are to be found, the activity is causing cross-currents of religion and ideology to be swirling apace to meet human needs.

The 1968 British Conference on *World Poverty and East-West Ideologies* was a good example. Organized by bodies as diverse as the Christian Group for East-West Contacts, the charity organization Christian Aid and Young Communists, and comprising students and young people from Africa and India as well as Britain and America, it was a microcosm of a pluralist world looking at the problem of rich and poor. Christian-Marxist dialogue, the East-West confrontation of religions, all major divisions of politics and religion, were focused upon the rightful aspirations of the less developed countries and the responsibilities of the materially rich countries towards them.

Amid all the statistics and experiences from across the globe, for me several facets stood out. The world must develop a welfare-consciousness that transcends national interests, and the common understanding of man in the great religions must surely contribute decisively towards this. In this context, Communism must be regarded as a thought-system analogous to a religion. Solidarity with man in need, wherever he is and whatever credal formulation he stands by, must be the keynote of such a world-wide conscience.

For the world as a whole, when the capitalist West or the Communist East seeks to aid "the Third World" of Afro-Asia and Latin America, there must be no paternalism but rather a proper sharing of burdens in which the richer countries can rediscover lost spiritual values of brotherhood and service.

I am sure the more that we in countries like Britain do to share our wealth with the materially less well-off nations the more we will understand the meaning of a sane society for ourselves.

BRIAN G. COOPER

P. NAGARAJA RAO

Mahatma Gandhi and Hinduism

[Our old friend Dr. P. Nagaraja Rao examines in this brief article the moral and philosophical position of Gandhiji in relation to Hindu tradition. After duly acknowledging Gandhiji's catholicity of mind and his assimilation of moral truths from various sources, he deals in particular with the important Hindu sources of Gandhiji's spiritual discipline.—ED.]

IN THE EXPOSITIONS OF GANDHIJI'S PHILOSOPHY by the intellectuals of our age, in India and abroad, one feels a tendency for them, in their anxiety to present his universal outlook, to ignore the unfailing and sustained inspiration he derived, not only from several Hindu scriptures — e.g., the *Gītā*, the *Mahābhārata*, Tulasidas's *Rāmāyaṇa* — but also from India's moral heroes, devotees, and saints, e.g., Harishchandra, Prahalada, Ramachandra, Yudhishthira, and Mira. Gandhiji was no exotic saint with roots in some alien culture. He was essentially a son of the soil, no innovator, but a constructive continuator of the best and the timeless truths in Indian religion and culture. He assimilated Tolstoy, Ruskin, Thoreau, Islam, and Christianity into his *svadharma*. He rejected nothing great and good in any religion or culture. He was a liberal, non-sectarian, catholic, rational, and scientific-minded Hindu. The inspiration for his Hinduism is the *Gītā* and the Upaniṣads, which he used in his *Āśrama-Bhajanāvalī* for his daily devotions, morning and evening. In an article in *Harijan* (24 April 1924) he writes in answer to a correspondent:

> ... my correspondent accuses me of the crime of using the ambiguous middle in that I have confused Truth and Non-violence with the Hindu creed. The crime is deliberate. It is the good fortune or the misfortune of Hinduism that it has no official creed. If I were asked to define the Hindu creed, I should simply say: search after truth through non-violent means. A man may not believe even in God and still call himself a Hindu. Hinduism is a relentless pursuit after Truth.

The creeds of saints and great men being misconstrued is an old story. Was not Shankara, in spite of his close affinity and adherence to the truths of the Upaniṣads, described as a Buddhist in disguise (*Pracchanna-Bouddha*)? This fate overtakes all men of vision. The little men of the world, who see division in everything, cannot see the great in their true nature.

The associate editor of *Gandhi Marg*, Shri Mahadevan, in a speech reveals to us how great an interest Gandhiji took in the great book *Mahābhārata*. The busy life of Gandhiji left him no time to study religious and philosophical classics in the spirit of an academic and to build

an imposing system of philosophy. He had not the training or the ambition or the temper for it. It was only during 1922–4 in Yerawada Jail, when he was sentenced to two years' imprisonment, that he found uninterrupted time for all his study. The jail diary discloses that he spent many months in the study of the *Mahābhārata*. He read the great epic in Gujarati translation, spending as many as 163 days. There is a further significant entry that he devoted to the study of the "*Śānti Parva*" (the celebrated post-war canto where Bhishma gives his discourses on Indian ethics in all its aspects) one third of the time.

Gandhiji had his roots in this epic and its cream, the *Bhagavad-Gītā*, of which he says:

> I lost my earthly mother who gave me birth long ago, but this eternal mother has completely filled her place by my side ever since. She has never changed, she has never failed me. When I am in difficulty or distress, I seek refuge in her bosom ... I can declare that the *Gītā* is ever presenting me with fresh lessons, and if somebody tells me that it is my delusion, my reply to him would be I should hug this delusion as my richest treasure (*Young India*, 6 August 1931).

Gandhiji presents a unified outlook on life. It was not built by him as an intellectual exercise. He accepted the truths of moral values when he lived through them. His system grew with him. It was the growth of a vital living organism, where we have to understand the nature and the function of the limbs as contributory to and as sustained by the central spirit of the organism. Gandhiji's politics, economics, social reconstruction, and educational values are of a piece with the ideal for which he lived. He dreaded division. He said, "I have no pleasure living in a world which is divided. ... There is no happiness for any of us until it is won for all." His teaching is heuristic and holistic, born out of experience and not mere thought. Whatever Gandhiji writes and says, we feel it is our fellow man saying it; for his humanity is the reflection of his experience. His tolerance for all faiths does not arise out of condescension or diplomacy, but is the very articulation of his life-experience. He gave up his life for it. His protest against untouchability and all forms of exploitation is central to his *Dharma*. His non-violence is not a gadget which we can buy in the market to operate against our opponents or to win our goals. It is essentially a way of life, a determination to live a life of adherence to Truth at all costs. It is wrong to read *Satyagraha* as a weapon or a tool. It is the manifestation of a life anchored in Truth. It is this aspect that makes Gandhiji propound often that his non-violence is not only self-sufficient, but also self-valid and undefeatable.

The Gandhian way of life affirms the central doctrines of Vedānta, the unity of life, the fellowship of faiths, and service to God through

service to man. The Gandhian concept of *Dharma* is a call to action. He believed that thinking should be undertaken only for action. Thinking has for its aim solution-seeking and it should not be indulged in for sheer intellectual pleasure.

The roots of Gandhian thought are in the lives of our saints, who spoke in parables, and lived amidst all, not apart from all, and shared the joys and sorrows of all men. The saints debunked cant and hyprocrisy and caste, and emphasized the accord between word and deed. More than the *ācāryas* of India, the saints have influenced the thought and life of Gandhi. The ideal life of a religious man is best described in Gandhiji's favourite hymn, Narasimha Mehta's "*Vaishnava Jana*":

> He is a true *Vaiṣhnava*, who knows and feels
> Another's woes as his own;
> Ever ready to serve, he never boasts;
> He bows to every one and despises no one,
> Keeping his thought, word, and deed pure:
> Blessed is the mother of such a one.
> He reverences every woman as his mother;
> He keeps an equal mind, and does not
> Stain his lips with falsehood; nor
> does he touch another's wealth;
> No bonds of attachment can hold him;
> Ever in tune with Rama's name, his body
> possesses in itself all places of pilgrimage;
> Freed from greed, deceit, passion,
> And anger, this is the true *Vaishnava*.

P. NAGARAJA RAO

For the eye of the highest Angel there is but a single image. He grasps as a unity all that his inferiors regard as manifold.

—MEISTER ECKHART

R. M. FOX

Reflections on Violence

[Mr. R. M. Fox is an old friend and well known to our readers. Two commemorations last year prompted him to these briefly expressed reflections on the futility of violence. He describes, with engaging and persuasive frankness, some of the actual experiences, and some of the steps in his thinking, which have brought him to a mature appreciation of the value of non-violence.—ED.]

LAST YEAR was the occasion of two important commemorations — the centenary of Gandhi and the fiftieth anniversary of the Armistice of November 1918, which brought the First World War to an end. At first sight these two events have not much in common. One was the celebration of a military victory, the other a tribute to a man who believed passionately in non-violence.

Yet the celebration of Armistice Day in 1918 was chiefly notable for the enthusiasm and joy of the British people when they realized that the war was finally over, that their sons, husbands, and brothers were returning home, that the ravages of war were no longer to be feared because peace was restored to the world. Had there been a Gandhi in control of the peace negotiations, to ensure that all the nations joined in a spirit of brotherhood, the world might have been spared many subsequent horrors which came in the train of the Nazi lust for revenge.

At the time of the Armistice the British soldiers in London were so elated at the prospect of peace that they went on a smashing spree in the West End and had to be confined to barracks. I too was confined to barracks at the time, as a war resister, awaiting my third court-martial for refusing to accept military orders. I still remember the little adjutant who pleaded with me to go into the army for a short time now that the war was over. I explained that my principles were the same (war or no war) but it was impossible to be angry with such a simple man.

I come back to Gandhi, who succeeded by his non-violent methods in rousing the Indian people and making it possible for them to win national independence without an armed struggle. It is this which makes Gandhi and his teaching important. The mere fact that a man was born a hundred years ago is not in itself significant. Usually one can brush aside centenary announcements as of no more consequence than those statues to pompous officials who have vainly sought immortality by scattering lumps of masonry around our streets. Mahatma Gandhi remains a living memory because of his work, his teaching, his self-sacrifice, and his achievement.

For one frail human being to stand up and say "I will not submit!"

seems superficially to be the height of futility. How can one person, unafraid yet unarmed, avoid failure when he opposes the might of an Empire which controls armies, law courts, and all the visible power? It is difficult to see how such an individual can triumph. Yet his teaching did triumph through the Indian nation. The kernel of this teaching is to be found in his own words when he wrote:

> I believe that non-violence is infinitely superior to violence. I am not a visionary. I claim to be a practical idealist. The religion of non-violence is not meant merely for saints. It is meant for the common people as well. Non-violence is the law of our species as violence is the law of the brute.

When I first read this I had many reservations. I felt that non-resistance was the weapon of the weak. It might achieve negative results but it could never topple the oppressors from power. Yet the weak do need to perfect their only weapon, for they cannot match the strong in powerful armaments, in fleets, in atom bombs, in armies. This is not merely a tactical weapon. Gandhi has proved it can be strong enough to win.

At first I was inclined to feel that for men and women of distinction and importance, non-resistance could be crowned with a measure of success. But for the nameless masses, who have to struggle throughout their lives, it seemed that this non-resistance gospel meant that their stand went unrecognized and unrewarded.

On looking deeper, however, I believe that nearly all the lasting results are achieved by those who resist injustice by non-violent methods. Recent anti-Viet-Nam-war demonstrations in London have underlined this point. Fights with the police roused public hostility, while disciplined action awakened sympathy, which is what the demonstration was for. A more striking instance is the "Civil Rights" march which was prohibited in Derry City and broken up by the police. As a result it has now been announced that there are to be electoral and social reforms in Northern Ireland. This is a direct consequence of peaceful demonstration which could not be ignored.

Looking back over a fairly long life in which emotionally I have always been on the side of the "protesters" who make a stand against evil, I have noted that, judging by results, it is the passive resisters who usually win. People in authority and their lackeys understand violence. They can always meet opposition on that ground. When they meet with steady resistance, without violence, they are mystified and begin to give ground.

Even in cases where a small challenging group is ready for a conflict in arms, this does not really settle the issue as to how the victory is won. In Ireland we had our Easter Rising in 1916 when a few hundred men seized the General Post Office and other buildings to assert the claim for

an Irish Republic. It was a defiant gesture. But it was not a real national rising. The Republicans held out for a week in a state of siege. There was no battling in the streets of the city. When the fighting was over and the leaders were executed it was the power of their conviction, not the strength of their arms, which brought their countrymen to their side. Many in Ireland have urged that if the British military authorities had been more generous and less violent, if they had not shot the seven signatories of the Republican Proclamation, there would never have been the swing of opinion in Ireland to the side of the Republic. General Maxwell, the British Commander-in-Chief, could not understand that by taking violent action he was ensuring defeat for his own side.

History demonstrates that the Gandhian method of quiet persistence brings results while the crash and flash of gunpowder is powerless to affect men's minds. As Eva Gore-Booth, the Irish poet, wrote, "The sword alone is an uncertain weapon."

R. M. FOX

Reality

One day within a thousand years
men will return to pray;
not in some temple, church or mosque,
but in the heart's own simple way:
of God the all-revealed to ask —
Teach me to live free from all fears.

WILLIAM EWART WALKER

K. E. PARTHASARATHY

The Law of Karma in Vedanta

[Shri K. E. Parthasarathy is an old friend who has written several articles for us, outlining various aspects of Hindu philosophy. In this article he puts forward the basic teaching of Karma, the law of moral compensation which underlies both Hindu and Buddhist explanations of the way of the world. He makes the point that Karma is not fatalism. It guides and gives hope for the future, at the same time that it explains the inexorable process by which the past has matured into the present. Perfect freedom lies only in acting "for and as the Self of all creatures."—ED.]

VEDANTA is the perennial philosophy of India and is as old as its civilization. Based on the Upaniṣads, the *Bhagavad-Gita,* and the *Brahma-Sūtras* of Veda-Vyasa (popularly called the *prasthānatraya*), it has created and sustained the culture of the country in all its aspects. It throws a flood of light on the doctrine of the Law of Karma.

The Law of Karma is a characteristic feature of Indian thought. It is the law which pervades the whole world and which all gods and men must obey. Its importance and utility have come to be recognized in some form by almost all the religions of the world. Many verses in the *Gītā* illuminate this doctrine; and, subsequently, other systems of thought have incorporated this doctrine in their teachings with slight variations.

The Law of Karma is the law of causation on the moral level: every man reaps what he sows. The *Bṛhadāraṇyaka Upaniṣad* states: "As is his work, so is his reward" (IV.iv.5). Every thought, word, and deed of man are weighed in the scales of justice. In the words of Dr. Radhakrishnan, the attempt to over-leap the Law of Karma is "as futile as the attempt to leap over one's shadow."

It has been one of the objects of all science and philosophy to trace the causes of events and to account satisfactorily for the conditions under which effects are produced. They have considered the Law of Cause and Effect the most universal of all laws. It is the one law which governs all phenomena, however gross or subtle they may be. The chain of cause and effect is endless in respect of every action of body or mind. No action can escape this law; every cause must be followed by an effect; and every action is bound to react upon the actor.

This universal law of causation is called in Sanskrit the Law of Karma. The word *karma* comes from the root *kṛ* (to act) and means "action" or "deed." In a broader sense, *karma* includes thoughts also. Thus, both thoughts and actions, whether conscious, sub-conscious, or reflex, can be included in the term *karma*. Every *karma* has a cosmic and a psychological effect. After an act is done and forgotten, it is not completely lost;

for it leaves an impression on or forms a tendency in the mind of man. It is this tendency, *saṁskāra* or *vāsanā*, that tempts man to repeat the deed once done by him.

The sum-total of such impressions moulds one's motives and conduct, and hence future thought and action. Every action, good or bad, is both cause and effect. The *Bṛhadāraṇyaka Upaniṣad* says: "A man becomes good by good deeds, and bad by bad deeds" (III.ii.13). Every thought or action produces a reaction in the shape of happiness or misery, according to its good or bad nature. Our characters and destiny are our own creations, and external forces or factors have no independent compulsive power. Manu, the famous lawgiver of India, has declared: "Thou canst not gather what thou dost not sow. As thou dost plant the tree, so will it grow."

The tendency to action is latent in everyone. "None, even for an instant, ever remains without action; for everyone is driven to work propelled by the energy of nature," says the *Gītā* (III.5). It also points out that works are followed by merits and demerits. The results of the various deeds can be classified as good, evil, and mixed. Wherever there is perfect harmony, peace, tranquillity, or happiness, it is the result of good acts. Wherever discord, disease, suffering, pain, misery, injury, unhappiness prevail, they are the result of evil deeds. Some actions yield mixed results.

The Law of Karma establishes the moral order of the universe on the basis of not only the continuance of the soul in the future but also its pre-existence. Lord Krishna says, "Both I and thou have passed through many births ... Mine are known to me, but thou knowest not of thine" (*Bhagavad-Gītā,* IV.5). He also says: "Never was I not, nor thou, nor all the princes of the earth; nor shall we hereafter cease to be" (*Bhagavad-Gītā,* II.12). Instinctive predispositions are those acquired by the child itself in its previous incarnations, as the soul has existed from a beginningless past. The philosophers consider that past experiences cannot be annihilated and, whether one remembers or not, the result of the experiences in the past reappears in the form of tendencies in the present. Patañjali, the author of the *Yoga-Sūtras,* explains how by a certain process of *yoga* the memory of the past may be revived by anyone submitting to its discipline.

The Law of Karma recognizes the elements of both freedom and predetermination in one's life. Man's will is ever free but its scope is somewhat limited by birth, environment, and natural tendencies, all due to previous actions. To make the operation of the Law of Karma clear, *Karma* has been divided into three categories, viz., *Prārabdha, sancita,* and *āgāmi.*

Prārabdha Karma is that part of a man's accumulated *Karma* which

has begun to bear fruit in this present life. It includes the conditions of a man's existence which cannot be changed by effort, e.g., heredity at birth, sex, etc. As far as such things are concerned, man is a creature of circumstance. It has been held by philosophers and others that *Prārabdha Karma* can be exhausted only by being experienced. But its impact can be modified by the experiencer's attitude.

Sancita Karma is the name given to the accumulated Karma of all a man's previous lives, from which his present *Prārabdha* has been drawn and his future *Prārabdhas* will also be drawn. It could be expiated by penance and could be totally destroyed by *jñāna* or spiritual knowledge.

Āgāmi Karma is that *Karma*-to-come which is being created in the present. To minimize this *Karma,* one must have pure and unselfish thoughts and act righteously. It is within the power of everyone to create for himself conditions which accelerate his progress towards perfection. If the contrary is the case, one will go down in the moral scale of *Saṁsāra* and suffer for it in lives to come till he gets retributive justice.

The doctrine of Karma includes the law of compensation and the law of retribution. There must be a balance between a cause and an effect, between an antecedent and a consequence. The compensation for the physical suffering and misery of a good, virtuous man is to be found in his soul life. Conversely, the wicked and the dishonest who enjoy prosperity and happiness do so at the expense of moral and spiritual life. Hence, to maintain a perfect balance between cause and effect, and action and reaction, one must always have the importance of the spiritual Self in view.

As every good act brings in its turn its own reward, every bad or evil act brings its own punishment either in this life or in the next by way of retribution. Every action has its own reaction and brings its own reward or punishment first in the inner nature or soul and then in the external circumstances, in gain or loss, prosperity or adversity, health or disease. Virtue, wisdom, truth, and love are all real good. The more one practises them the more they increase. The doctrine of Karma teaches that the virtuous reward themselves and the sinners punish themselves by their own thoughts and deeds. Emerson says: "Every act rewards itself in our own soul, and then in circumstances. People call the circumstances retribution."

The Law of Karma is the only valid explanation of the moral order of the universe. Far from filling man with despondency, it inspires hope in him. It teaches that in this moral world there is nothing arbitrary. It is generally identified with fatalism and determinism owing to a misconception. According to this law, one's action or choice is to a certain degree determined by one's character, which is determined by his *karmas*. At the

same time, one *is* free either to follow the tendency followed by the past or to combat it. The *Chāndogya Upaniṣad* states: "Man is a creature of will; according as he believes in this world so will he be when he is departed." Responsibility under Karma implies choice; choice implies some freedom.

Vedānta offers a rational explanation of fate. It is nothing but unspent *Karmic* result and one's sudden disappointments and success in life are only the result of his own work in the past. Man has passed through innumerable lives and this present life is but a day in eternity.

Free-will is a necessary corollary from this Vedāntic explanation of fate. The great lawgiver Manu advises, "Think not on Destiny but act thyself." Karma, instead of being identical with fatalism, is opposed to it. It is an incentive to action and assures every one that the present of which he himself was the author is irrevocable, but can be reshaped in the future by right choice and action. The doctrine of Karma is thus an incentive to action and a source of consolation.

Fatalism cuts at the root of ethics, while Karma furnishes the strongest basis for it. "By injuring others, you injure yourself." Fatalism destroys faith, while Karma is its best safeguard; for it says: "It is not God who is to be blamed but yourself." Fatalism means bondage while Karma presupposes freedom of will. The *Amṛtabindu Upaniṣad* says: "Mind (or will) is the cause of man's bondage and freedom." Lord Krishna says: "Man should raise the self by the Self. ... the Self is its own friend as the self is its own enemy" (*Bhagavad-Gītā,* VI.5). The *Kaṭha Upaniṣad* exhorts man: "Awake, arise, seek the Great Ones and obtain wisdom" (III. 14). It is therefore clear that the Law of Karma urges man to exert himself to overcome his own misdeeds and that equating the Law of Karma with fatalism, as has been done by some, does not appear to be in order, as it involves consequences of a far-reaching nature.

Moreover, if a man is not free to act, he cannot be held responsible for his action. In the absence of freedom, no reward or punishment could with justice be meted out to a person for having done a wrong act under compulsion. If a man is not free, piety, love, power, strength, and intellect would lose their merits and effects.

In a world where law prevails, everyone feels secure and can guide himself with the help of knowledge. When a man knows that sin entails suffering; that, what he is, is the result of what he has done; that, as he sows, so shall he reap; that he is the architect of his own fortune and that it is never too late to mend, he feels strong, secure, and hopeful. If one does wrong, he has always the freedom to repent and retrace his footsteps. If one has been too selfish in his doing, it is open to him to atone by selfless social service. The Law of Karma does not exclude, as is con-

sidered by some, either repentance and atonement or social service and humanitarian work.

Man alone has the capacity to look into himself and this reflective consciousness is his distinguishing feature. "He lives a double life — to exist and to be conscious of existence, to be rational and to know that he is so." This consciousness gives him a great scope. It keeps on telling him that he is free. Swami Vivekananda says: "This curious fact about consciousness you cannot relinquish; your actions, your very lives will be lost without it, this idea of freedom. ..." The idea of freedom is involved in self-consciousness.

In the face of the universal Law of Karma, no room exists for the hypothesis of predestination and an arbitrary Grace. The hypothesis of predestination and Grace implies that God, the creator of all, settles the destiny of man before his birth. This hypothesis, *prima facie*, destroys moral responsibility and personal freedom and is therefore not acceptable.

A believer in Karma never blames another for the suffering and misery overtaking him. He stands on a rational ground and shrinks from doing wrong because he feels that it will react on him sooner or later. He performs good actions for the reason that they will bring good reactions in the form of happiness, peace, tranquillity, and enlightenment.

The doctrine of free-will is only the exoteric doctrine of the Vedānta. The esoteric doctrine of Vedānta is neither that of free-will nor that of fatalism. It is that whatever is done is really the doing of the *Antaryāmin* or the Inner Ruler or the Supreme Self. He is called *"Karmādhyakṣa"* — the supervisor of the Law of Karma. It is He that brings about for each soul an environment suited to the tendencies acquired in a former life, and it is He that helps every soul to overcome its ignorance and sin. Everything is supported by him as rows of gems on a string (*Bhagavad-Gītā*, VII.7). In Him is interwoven the essence of existence. If a man surrenders himself to Him, subduing his ego and totally forgetting himself and his nature, His Grace can lift a soul above the region where the Law of Karma operates. As the physical world is subject to the law of causation; as the moral world is subject to the Law of Karma; so the spiritual world is subject to the Law of Love. As the *Gītā* says:

> Whatsoever thou doest, whatsoever thou eatest, whatsoever thou offerest, whatsoever thou givest and whatsoever austerities thou mayest practise — do all as an offering unto me.
>
> Thus shalt thou be free from the bonds of action which bears good or evil fruits. With thy mind firmly set on the way of renunciation thou shalt become free and come to me.

The moment one attains the knowledge of the Supreme Self, the Law of Karma no longer operates for him; for he ceases from the production

of causes for Karma to compensate. "As blazing fire reduces fuel to ashes, so does the fire of spiritual knowledge reduce all Karma to ashes" (*Bhagavad-Gītā*, IV.37).

The Absolute is beyond good and evil, perfect and free from limitations. The *Viṣṇu Purāṇa* has observed: "In the creation of beings, He is only the *nimitta*, for the principal cause is the *karmas* of those that are created" (I.iv.52). Lord Krishna also points out in the *Gītā* that He creates neither the actions of men nor their fruits, as nature takes its course in this matter.

It is, therefore, quite essential that everyone should perform his ordained duties so that he shall not sow the seeds which will bear the fruits of bondage. The Law of Karma can alone explain the mysterious problems of good and evil and reconcile man to the terrible apparent injustice of life. It makes him a free agent for present action and shows the way out of the world of misery through good words, thoughts, and deeds.

K. E. PARTHASARATHY

To a Freshly Minted Grandson Who Would None of Me

Was it I, scowling at the world's travail,
or that aggressive long-haired tweed I wore,
scratching the cherished satin of your skin,
which riled you so that you hove up from my lap
with vigour far beyond your three months' ken?

When next you visited I carefully
chose the sly smoothness of my Hong Kong silk
to soothe one newly thrust into a world
abrasive with the scratchings of small minds.

DOROTHY ELLIN FLAX

ELIZABETH CROSS

Some Are More Equal Than Others

[This contribution marks the thirty-first year since our old friend Miss Elizabeth Cross began to write for THE ARYAN PATH. Her first contribution, "The Child and Religion," which appeared in June 1939, indicates the two aspects with which her thinking has been continually concerned — the best possible education for children, and moral and spiritual ideas. Miss Cross is a Froebel-trained teacher, particularly interested in nature study and psychology. For six years she taught at Bertrand Russell's co-educational boarding school. She has travelled in the pursuit of her special subject in both Europe and the U.S.A., and contributed to a number of well-known magazines.

In this deeply felt and interesting article she brings out some valuable insights, based on her experience as a devoted teacher, into the moral and mental development of contemporary children.—ED.]

THOSE OF US who admire George Orwell's work see that, day by horrifying day, his grim prophecies are coming true. It seemed impossible, once, that people would really stay shut up indoors, watching television and communicating with each other by machinery. Yet any fine afternoon you may have towns, villages, beaches to yourself if any "great" event (such as a horse-race, Royal wedding, or so forth) is to be "viewed." So those few of us who still live at first hand, as it were, are in a little class alone.

I notice this particularly as I teach quite young children. Once upon a time they came in on Mondays, full of "news" and clamouring to tell me, and each other, what they had done: whom they had been to visit, what had happened in their street, who was ill, who had a new baby, and so on. Now they rarely tell me anything — only a wedding or a funeral has sufficient impact to make it memorable. I used to question them, in the hopes of teaching them to speak in sentences and then to learn to write these sentences, until I slowly realized that there *was* no "news"; for they spent the greater part of their time either "watching Telly" (but they could not remember what it was they had watched) or shut up in a fairly fast car, not noticing where they were going, on a visit to Grandmother (where they watched more "Telly") while Mother and Father were at work.

I then began to notice that all their real-life experiences centred round school. It was at school that they sang, danced, played games, played with constructive toys, such as dolls, bricks, paints, paper, and all the general mess of "making things." Home was too tidy, too much given over to the adults, for any child to be able to live there freely. They had a certain amount of life outside in fine weather, playing with balls and bicycles in the roads and parks, but often this was too dangerous, in view

of the traffic, and so sitting indoors "viewing" took up much of their time.

Thus it is that we have to think again when planning for children in school. Because they are usually well-nourished and reasonably well-clad, and seem to have what look to be quite prosperous, sensible parents, we tend to regard them as "middle-class" normal young creatures. If they were wild, ragged waifs we should be better prepared to start education from the beginning. Well, by experience, I know that this is just what I must do. Orwell says, bitingly, "All animals are equal, but some are more equal than others!" And in looking round at every new set of children, I see that this is true. The "more equal" ones are those who have busy, lively parents who lead "real" lives, who have a garden, or an allotment where they grow the family vegetables; who have a mother who knits and sews and a father who can do a bit of carpentry; and who are allowed to keep pets. These children may not be inherently more intelligent than the rest, but they can communicate, they speak in sentences, and they are alert and notice what is new in the classroom and whether it is fine or wet outside.

After a certain time at school all the children become more mentally alert and more physically controlled, but they grow at amazingly different rates. We can plan for everyone being at least a year behind what we hoped for, or what used to be. Those of us who have taught young children for many years usually have records and books made by former pupils; so we do not just talk about the good old days — we can hold up the communical books and say, "Look: that is what your big brother did ten years ago."

Yet many folk say that the children of today are so much more sophisticated, have such a wide range of knowledge. This, again, is a superficial judgement. The children, like the little parrots they are, can mimic and repeat, without having any real idea of what they are saying. They may pick up phrases or say "Oh ... yes, I know ... I saw that ..." when presented with a lesson about honey bees. But it is a very different matter when they are questioned for real knowledge. Then, when they get the chance to watch the real thing, to stand and gaze at a bee going about his job in a real flower, then humility begins to grow and the child starts to inherit his birthright of wonder.

Life, for the general run of Western children at any rate, has become so strange and unnatural that it is amazing that they do as well in school and at work as the majority manage to do. School has to give to them the stability of training that once came naturally at home and in the neighbourhood. Those few who still belong to a lively religious community have an advantage — they have a sense of a tribe — which is lost to those who live in small cramped families (or in the great impersonal

tower-block flats). It is not that the children need many playmates — often the young child is happiest playing alone, discovering the qualities of water, sand, or earth — but they need to see and hear other human beings going about their business near to them. Thus a young child dumped at the side of a potato field where her mother is working, and spoken to every now and then, is growing satisfactorily.

In school we try to recognize children's need for some privacy, but owing to space conditions it is hard. But in warm weather, when we can use part of the playground for general activities, we put out chairs, tables, a bookcase, sand-tray, bricks, sewing materials; and it is interesting to see how the "equal" little animals dispose of themselves.

Some go in little groups; one may take a book off right away from the rest; some choose to stay in the gloriously half-empty classroom, and you can just feel the relief there is in not having someone sitting next to you, in being able to spread your activities over two whole tables instead of into a quarter of one.

The one great improvement that the modern infant school is trying to effect is to acknowledge that children need space; that they need, often, to be in small groups, or alone; and that they are, every one, different with differing needs and differing capacities for work and for speed. This is no new discovery; I suppose every student of children has been saying it for hundreds of years; but the fact is that the organization of small groups and fluid teaching is an extremely difficult thing. What is more, as the majority of young children come to school in such a "retarded" state (by which I mean many are neither house-trained nor able to sit down for five minutes when requested), the infant teacher has a hard task.

Yet, happily, our infant schools still go on trying, and in many ways succeeding, in helping children to grow up into good individuals. There is an enormously wide range of ability and performance. For instance, in my own class of children whose ages vary from five-and-a-half to seven years, we have those who have had exactly the same school experiences (that is to say, children who have all entered this school at five, learnt with the same teachers, used the same materials freely) and yet are as different in knowledge, performance, and morals as earthmen and angels! Some of the fives can read the newspaper, and comment on it; some of the seven find it a puzzle to draw the simplest letter shape, or will draw Mother by using one circle, two legs, but no arms!

The one really alarming, indeed horrifying, fact which we have learnt in the infant school here is that there are "bad" children. When I was young and ignorant I just did not believe in what might be termed

"original sin." Now I do. But in a rather different way from the theologians. For the Church, I believe, taught that each one of us was "born in sin" and had an inherent streak of "badness." That has not been my experience at all. I find most children born "good." Some are extremely good: they may be stupid and slow, but they are loving and kind, and always ready to follow the good path. They rush up, in the playground — "Look, she's hurt herself ... he's crying ... she's fallen down ... he wants his Mummy ... she's lost her doll ..." — a hundred woes, and all taken very seriously. So I say, "Go and bathe her bad knee ... Help her ... Cheer her up ... Play with him ... Lend her your Teddy," and so they do, never weary of well-doing.

So most of ours are good. They quarrel a bit, they argue, they have to be "settled" and threatened and made to laugh at the silly mistakes they make. But generally there is a wonderful sense of cheerfulness, eagerness, and success in all our rooms and corridors. We grown-ups are lavish with praise as well as with the quite frequent scorn and verbal chastisement of "*You* can do better than *that*!" For when they do try their best we lay it on thick: "How wonderful! Look what Bill has done ... Isn't it good? ... Give him a clap!" And often I get a small hand shoving someone else's book under my nose, and a voice saying, "See ... I showed him ... it's good for *him,* isn't it?" And I agree that it is indeed good.

But (and here is the final failure of we humans — so I'm afraid we have to leave the rest to the Almighty) some of them are, in varying degrees, really bad. And it is no good blaming the parents or the school, because the parents vary and the teachers vary; but I should think that in our school of around four hundred, we have twenty to thirty *moral failures,* by which I mean unkind, envious, spiteful, violent, completely non-co-operative children. Most of them are boys and many are by no means unintelligent. In fact that is the most alarming thought; for a stupid bad boy will do a certain amount of harm, but a clever bad one will do we know not what. Many of these bad ones have violent, stupid, or unkind parents, but by no means all. What is more, we have equally bad parents who are amazingly blessed with friendly, cheerful children.

To end up on a note of suitable confusion, I have seen many of our bad boys grow up, and most of them have had a rough career of petty crime or worse; and then, at the often great age of thirty or so, some have at last *really* grown up — married, been tamed by pretty little wives and turned into respectable Dads who grumble about their children.

ELIZABETH CROSS

K. V. SURYANARAYANA MURTI

Triple Dimensions in *Paradise Lost*

[Shri K. V. Suryanarayana Murti has contributed some interesting literary essays to THE ARYAN PATH. Readers may remember his essay on The Poetry of Vivekananda. This contribution forms a part of a long paper on Milton. Shri Suryanarayana Murti approaches in a new way some of the dimensions of the theme of *Paradise Lost*. It should provoke a fresh reading of and a fresh reflection on Milton's great epic.—ED.]

THE CREDO of almost every major religion of the world associates some mysticism with the figure "three." The Christian theological doctrine of the Trinity voices the fusion of Father, Son, and Holy Spirit in one Godhead: "Christ on the Cross" is equal to the Vertical and the Horizontal (+) plus Messiah — the vertical ascent of Evil neutralized by the horizontal sweep with the descent of the Holy Spirit set against this. The religious conception, "the Triad in three," appears embedded in every bit of Milton's holy epic stitching the loose ends of the twelve Books into a comprehensive whole. In the opening lines of Book I, first of all, the triple form of invocation is undeniably an evidence that Milton is manufacturing a symbol of Trinity, apart from intending to justify God's ways to men. And his epic deals with angels, humans, and devils. It is of three segments: the first four Books deal with the growth of Satan's evil; the next four Books narrate the politics connected with Satan; and the last four Books describe the real religious theme. In other words: the poem covers the three great falls — the fall of Satan and his train; the fall of Eve and Adam; and the fall of the Earth and its glory. Milton describes the three stages of evil in Satan — the origin, the growth, and the culmination. He narrates in heroic proportions the simple drama of Satan (Actor), Eve (Action), and Adam (Aim).

In the opening lines of Book IX, Milton throws out a hint that his epic is the One above the three: he states, without ambiguity, that his theme is highly religious, didactic, and heroic — far above the classical epics, the *Iliad* and the *Odyssey* and the *Aeneid*, that deal in the main with human slaughter and material vengeance. Milton says that his song is a grand blend of Man's fall, God's wrath, and celestial dictum. In his monologues, Satan reveals a complexity of rage, revenge, and reverence. He launches a three-phased attempt at revenge: he circles round the Earth for a back-door entry, makes a minute search for a suitable vessel, and adopts the technique of deceitful elocution. In the delineation of his character, the "city-dweller," the "steered ship," and the "wandering fire" are the important protracted similes which the poet employs to present damnation in concrete colours. Satan's machination is again of three

stages, namely: sycophancy, persuasion, and temptation.

Milton compares his Eve to three Roman goddesses of nature — Oread, Dryad, and Delia. Also he equates her with three more goddesses of Roman mythology: Pales, Pomona, and Ceres. The beauty of Eve's flowery plot is conceived to be more delicious than the delicious gardens of "revived Adonis," "renowned Alcinous," and the "Sapient King" Solomon. In the dialogue between Eve and Adam she has three assignments of adamant speech before leaving Adam in his amazement. The short parting speech of Eve strikes the keynote of the Book: Adam's warning, Eve's trial, and the sad seduction. In Eve's role, we see a trichotomy of illusion, ignorance, and imprudence. Eve leading Adam to sin is again demarcated into three: she skilfully narrates her act, tactfully persuades him, and tearfully traps him in her tight hug. "Goddess," "harlot," and "feather-cinctured brute" — these three show us the prominent stages in Eve's degradation.

Adam's attempt to retain Eve wafts us with three, the three in the One's command: Adam tells her that they should remain together; that they should be loyal to God; and that they should not touch the forbidden fruit. Later he falls into an inward monologue, then bursts into outward commendation of her bold deed, and at last praises the fruit. His graded disillusionment is again tri-phased: he derides the ill-advice of the Worm, deplores her vanity, and reproaches her only to get re-reproached. Adam sins against the "Decree" knowingly, rolling according to the circumstantial push, thrice — first, yielding to her arguments, he allows her to work isolated; next, commending her sinful act, he tastes the forbidden fruit; thirdly, forgetting supplication to Heaven, he drifts to reproach of her.

Book IX deals with the three principal *dramatis personae* involved in the initial scene of the cosmic process of humanity on our planet. They are: Satan, Eve, and Adam. The act of sin committed by Eve and then by Adam is the origin of all our woe on the Earth.

THE UPWARD THRUST: To seduce the bosom children of God, Eve and Adam, placed on the earth as human gods, under the Divine guard, is scarcely an easy task. Only an equal antagonist like Satan, of divine origin reduced to a devil, is capable of trapping them to sin. Milton therefore takes the utmost care in moulding the villain. He speaks of him in progressively degrading terms — "Archangel," "Angel," Archfiend," "Fiend," and "Devil" — in the course of the epic. Propelled by the inward urge of rage, Satan clings to a constant upward thrust to regain what is lost. In the process, he adopts evil and gets disfigured. Every bit of his subsequent action only improves his evil in the perpendicular direction: he is a uni-dimensional character.

The opening Books of *Paradise Lost* show the defeated Satan, defeated and expelled from Heaven to Hell by the Son of God, and Book IX presents the victorious Satan, triumphant over Man; yet here we have a picture of the much meaner and demeaned Satan drawn by Milton. Unable to undo the glory of the Ultimate, Satan seeks revenge on Him by despoiling the bliss of His bosom children. Satan is vicious: to him, the poet aptly applies such terms as "the spirited sly Snake," "the wily Adder," "the Enemy of mankind," and "the Tempter."

In Book IX, Milton introduces Satan as the coward. "Improved in meditated fraud and malice, bent on Man's destruction, maugre what might hap," Satan returns to the Earth. He has not the courage to face the Angel-Guard at the entrance. So, after minute search, circling round the Earth, he enters Paradise by the back door. Satan himself acknowledges the superiority of Adam. Instead, he decides to try on the weaker sex his spell of temptation.

To fulfil his ambition, Satan adopts all Machiavellian tactics. He stoops to the form of a low beast like the serpent. He uses all his cunning to gain Eve's favour: he bows his "turret crest and sleek enamelled neck" often before her; fawning, he even licks "the ground whereon she trod"; he praises her beauty and says that she is even fit to be the "Goddess among gods."

His speeches are apparently wonderful and convincing. He speaks with all the artistry of ancient Greek and Roman masters; but his speeches leave "a scorpion tail behind." He argues like a vested politician and a seasoned advocate and gives a pseudo-eulogy of the forbidden apple. He says that it was by tasting the fruit he could acquire human speech and sensibility. Thus he makes Eve believe that by eating the fruit Adam and she can attain Godhead. When his purpose is served, the Serpent silently recedes into a nearby thicket.

That Milton's Satan is not entirely bad is the frank and correct opinion of Professor A. J. A. Waldock.[1] There is the dichotomy of good and bad in Satan. He is indeed mean and hypocritical, and is a liar. But behind these bad qualities there are the good traits like "grand majesty" and "heroic potency," "kinetic struggle" and "a divine spark," that win our sympathy. As he watches, he gets enchanted by the beauty of the earth, Eden, and Eve. Instantaneously he salutes the creative beauty of God; but soon he feels pathetic that he is not destined to the happiness of God's Grace.

As he has promised the fallen angels to take revenge on God indirectly by seducing His beloved Eve and Adam, it becomes a prestige issue to

---

[1] A. J. A. WALDOCK: *Paradise Lost and Its Critics* (Cambridge: The University Press, 1947), pp. 74ff

him. And hence he acts as a villain. But, having tasted the might of the Almighty once, within his heart he courts reverence towards Him unconsciously. His reverence often shoots up to the conscious level, but soon it gets pressed back by the upward thrust of his image of himself. In fine, he acts as the wisest fool; therein lies the serio-comic tenor of his role.

THE DOWNWARD PULL: The dialogue between Eve and Adam gives us a clear glimpse into the First Human Couple. She is full of pride: eliminating the tone of endearment, she addresses him in such terms as "Adam," "offspring of Heaven and Earth," and "Adam severe." From the high terrestrial heaven of happiness, pulled down by her own pride, she glides down into the hell of sin. As Professor A. W. Verity observes: "She is self-willed; easily flattered by the Serpent; disobedient to command; selfish enough to drag Adam down in her fall; deceitful; and so mean-spirited as to reproach him."[2] In essence: she is prideful ignorance personified. Like Satan, she too is a uni-dimensional character — not in the soaring direction, but in the drowning direction: every bit of her subsequent activity drags her into the lower and deeper levels of ignorance and ruin. There is the spirit of the downward pull in her character.

In their dialogue, Eve appears cunningly self-willed. She is the originator of the fundamental concept of modern economic progress — division of labour. After their usual prayer on the fateful day, Eve proposes that they should work in the Garden divided to turn out more work. Despite Adam's warning about the possible danger from Satan, she defies him, believing in the strength of her will. She throws the responsibility on him: saying that he has permitted her; she leaves for her rose-and-myrtle plot.

Futile is her confidence: she becomes an easy prey to the Serpent's flattery and temptation. She believes that by eating the Fruit of Knowledge they can attain the higher wisdom of Godhead. She hopes that none is interested in despoiling her happiness. She gets enamoured of the luscious fruits and becomes a slave to curiosity; and, in her curiosity, she disobeys even God's command. Her "rash hand in evil hour forth-reaching to the fruit," she plucks and eats the sin. No wonder if "Earth felt the wound" and "Nature ... gave signs of woe."

Eve is selfish enough to think that "Adam shall share with me in bliss or woes." The foolish woman presumes that God has not seen her guilt. She is jealous of another Eve to displace her with Adam. Under the pretext of love, she resolves to make Adam also commit the sin.

After they are disillusioned, she becomes so mean as to reproach him. She blames him for allowing the weaker sex to get separated from him.

---

[2] A. W. VERITY: 'Book IX' of *Paradise Lost* (Cambridge: The University Press; Macmillan and Company Ltd, 1967), p. 53

That means she is completely pulled down in her prideful ignorance. Eve has immense confidence in the strength of her will. But she acts foolishly. Therein lies the serio-comic tinge of her role.

THE HORIZONTAL SCROLL: Adam being the hero of the epic, Milton seems to have taken much care in painting the portrait of Man, keeping the Biblical clue to the Fall in view. Adam is essentially conservative; affectionate and lovable; god-fearing and delightful; simple and pure; reasonable and just. He is a lover of beauty and fond of Eve. And he is selfless and sacrificing. There is neither upward thrust nor downward pull in his character, but he drifts along with the contextual wind. Yet he remains with his inherent virtue, especially his reverence for God and love for Eve. That is how he is a round character rolling on the horizontal plane of circumstances — like the ivory ball on a billiard-table propelled by the varying push of the cueist's cue.

Before their fall, Eve and Adam were almost divine and perfect, "of far nobler shape" and of "naked majesty," lords and human gods. After their commission of sin all this glory falls away. Adam is conservative and lovable. He addresses Eve often as "fair consort," "daughter of Man and God," "accomplished Eve," "sole Eve," "fairest of creation," and "sovran mistress." Milton himself calls Adam the "patriarch of mankind."

Adam is god-fearing and dutiful: he advises Eve not to act contrary to the will of God and get separated from him. He feels that the fair sex is exposed to all sorts of danger and temptation. Still, he is simple and pure and believes in freedom. Masculine dominance is unknown to him.

Adam is reasonable and just: he tells Eve that they should work together, according to the Divine dictum, till younger hands assist them; he warns her of the possible danger from Satan, the foe of God and Man; he does not suspect the constancy of Eve but fears the Devil; he advocates that reason and free will must not be abused. But when she asks him for a chance to prove her constancy, he yields. Maybe, it is here that he appears to have sinned against "Degree and Decree" and his own better sense.

Adam is a lover of beauty. He worships the nude beauty of Eve, which in fact is Divine Beauty. He gazes after her, as she goes out of sight on her way to work in her rose-and-myrtle plot. He looks upon woman as subservient to man in all respects, while Man is subordinate to God. So he says that happiness is there in union, not in separation. Together they should pray to God at every dawn, work in the garden enjoying the "sweet intercourse of looks and smiles," and share "rural repast" and "short retirements" that urge sweet return to work. Such a union is pleasing to God according to his humble opinion.

As pointed out by some critics, Adam is perhaps too fond of Eve: he

anxiously awaits her return, to adorn her tresses and to crown her rural labours. When she announces that she has eaten the forbidden fruit, he is reduced to cold marble. He feels for her fatal fall. His lot with hers is a foregone conclusion; for she is bone of his bone. In fact, God has created Eve out of one of the left lateral ribs of Adam. Adam shares the guilt quite willingly — says Professor E. M. W. Tillyard — compelled by gregarious affection,[3] not out of foolishness, or lack of loyalty towards the Almighty. Milton says that "fondly overcome by female charm," not deceived, Adam decides to follow the fault of Eve. The rest happens as the sequel: he succumbs to the bad effects of the fruit: they swim in the mirth of sin and amorous play. And his reproaching Eve is also not his inherent imbalance, but perhaps the effect of the forbidden apple.

Adam appears majestic in general until his mistake. Forced to err, he steals our sympathy. Anyway Adam is expected to remain conservative and masculine; but it appears odd that in a silly way he drifts with the hollow arguments of a foolish woman. Thus the comic and the serious tones run parallel in Milton's delineation of Adam's role.

THE TRINE: The three principal characters start at the centre — Bliss — and accelerate in three divergent directions, presenting a pleasant perspective of the whole vista from Heaven to Hell and from Hell to Heaven. *S*atan, *E*ve, and *A*dam are symbolic of the tri-dimensional SEA, or the threefold humour, *triguṇa* — *Rajas, Tamas,* and *Sattva* — the three in One. Indeed, the eternal dance of the Threefold Humour is the cosmic process of human drama on our globe. Through the three characters, Milton gives us an inkling of the Trine or the entire Cosmos — Up, Down, and Middle.

K. V. SURYANARAYANA MURTI

When I thus rest in the silence of contemplation, Thou, Lord, makest reply within my heart, saying: Be thou thine and I too will be thine. ... Thou, Lord, canst not be mine if I be not mine own.

—NICHOLAS OF CUSA

---

[3] B.M.W. TILLYARD: *Milton* (London: Chatto and Windus Ltd., 1951), p. 262

BRIAN G. COOPER

Seeking to Understand Japan

An Essay in Inter-cultural Understanding

[Mr. Brian G. Cooper, M.A., B.LITT., is well known to our readers by his many contributions to THE ARYAN PATH. As some of his previous articles have shown, he has developed a special concern for understanding between religious and cultural groups across their common boundaries. His thought follows this line of concern in the present article also.—ED.]

UNDERSTANDING between differing cultures and religions is the most vital need of the world today, for the sake of the ultimate unity of mankind in brotherhood and harmony. The promotion of inter-cultural understanding is an exhilarating challenge and a fascinating, though by no means easy, task. Between some traditions in the Occident and Orient that task is more immediately rewarding than between others: my experience of India and Japan respectively has brought this home to me personally, revealing the possibilities and the problems in East-West understanding.[1] Britain's long-standing relationship with the Indian subcontinent, the debt which all open-minded Christians in the West owe to men of the stature of Gandhi, Tagore, and others, the openness of Hinduism as a system to religious insights from the Christian West, are but three among many factors which have made for a depth of understanding of India's unique religio-cultural inheritance here in the West. I have not yet had the privilege of visiting India: yet, in a strange yet very real sense, I feel that I *know* India, as a consequence of much reading, studying, meeting many Indians and other contacts for which I am immeasurably grateful. Perhaps East-West understanding is easier for Indians and British than for other Oriental and Occidental peoples: certainly, recent endeavours in cultural understanding *vis-à-vis* Japan made evident to me the enigmatic nature of that culture to the Western mind.

In a series of "Events on Japan" I endeavoured to explore Japanese life and society: history, art, religion, technological advance, business achievement, city life, cinema, and the peace movement were all under investigation. Japan exercises a peculiar fascination for many in Britain today: remote, commercially successful, its traditions apparently marking a unique interplay of beauty and violence, Japan raises many questions in our minds. Geographically Britain's "Asian twin," Japan could hardly be more other: hence the enigma and the fascination. Furthermore, the whole world is fascinated and intrigued by a society which in

[1] See my "On East-West Understanding," THE ARYAN PATH, September 1967, pp. 415–18, and "Towards Christian-Hindu Dialogue," THE ARYAN PATH, November 1967, pp. 491–5.

the space of a century has leapt from feudalism to modernization in a spectacular fashion. I was struck, as a result of it all, by several facets of Japanese culture needing to be appreciated by anyone, whether of the Occident or Orient, seeking inter-cultural understanding.

Japan is clearly a unique example of the interplay of East and West: barely a century ago, it was an isolated Asiatic island little known to the West, knowing little of the West, having deliberately excluded earlier Western cultural influences in favour of its own self-consciously national culture, though one moulded much by the historic cultural and political dominance of China in the Far East. In the latter half of the nineteenth century, all that changed. The impact of United States naval imperialism in 1853, the 1867-8 Meiji Restoration, and the consequent conscious modernization drive, the adoption of Western institutional forms (e.g., parliament, legal systems) while their traditional spirit was absent, the establishment of powerful armies and navies and the Anglo-Japanese Alliance of 1902, made Japan unique as the first non-European state to be fully accepted as a power by the Western nations, and one of the very few to avoid either political or economic colonial domination. Yet the element of moral development in all this was weak: whereas the Anglo-Indian relationship over two centuries brought out (in mutual reaction to imperialist excesses) the compassionate, non-violent tradition in Hinduism and the liberal-socialist tradition in British politics, to the mutual enrichment of both, Japan's industrial rise was grafted upon the predominantly Shinto tradition, essentially animistic in nature. Social feudalism and state Shinto made the tragedy or 1931–45 Japan possible, and indeed self-perpetuating, until the nemesis of Hiroshima and Nagasaki. Since 1945, the impact of the West has been a predominant Americanization in political, industrial, and business life: yet the Japanese have retained, with conscious determination, their personal and social customs in many respects: the result has undoubtedly been a certain confusion of personal identity for the Japanese, which Arthur Koestler has referred to as a kind of cultural schizophrenia typified by the "kimono in the supermarket." Japanese history in the twentieth century and its current neurosis serve as a warning against too rapid a Westernizing process in an Oriental society.

Amid the Japanese crisis of identity, its religious life plays a complex role. The strength of religion in Japan is more real than apparent; certain aspects of Japanese religion promote a profound, deeply-rooted, mood of confidence; the experience of nuclear warfare has caused a profound shift in the spiritual awareness of many Japanese towards the fact of violence in the world. After many conversations with experts and travellers, these facets seem to be outstanding.

Shinto, "the way of the Gods," the original religion of Japan, is so diffused in its manifestations as to almost baffle the Western observer with his preference for neatly-organized cults. For the Shintoist devotee, the whole world is full of *kami*, or spirits; "above-ness," "wonderment," the sense of the holy, are all subsumed within this frame of reference. At family shrines to ancestors or at great temples, the way of Shinto opens to the numinous, which, for the Japanese, also means to enter the gateway into a spiritual community of gods and men, and to identify oneself with a stream of consciousness going back into the past and reaching forward in time, for all men become *kami*. Superficially, to the Western observer, the Japanese do not seem a particularly religious people: not many attend religious functions or readily engage in theological discourse, and in this seem close to post-Christian Western experience. Yet the spiritual presuppositions run deep, and in the past two decades have come to the surface of Japanese life in nearly two hundred recognized cult groups and, even more important, in the wide-spread assumption that the accumulation of material possessions has no necessary connection with the acceptance of a materialist, non-spiritual understanding of life.

In all this the Japanese experience is novel and distinctive: it may well be a consequence of the fact that, historically, Japanese Shintoism was influenced, though not transformed, by Buddhism and Confucianism. The world-negating aspects of Buddhism never took root; Shintoism developed a "full-blooded naturalism" not entirely unlike the world-affirming materialism implicit in Christian theology in the West; Confucianism helped supply ethical attitudes. The differences compared with Hinduism are obvious, though the relativism of the Japanese religious utterance "there are many paths up Fuji, but all lead to the top" would be acceptable to the open-minded Hindu. A vagueness about doctrinal niceties is typically Japanese: the desire for exact definition is essentially Western, which may help explain why only some eight hundred thousand Japanese attend Christian churches — though the influence of Christianity upon Japan, socially and politically, is generally admitted to have been more significant than such numbers might indicate.

In one respect the Japanese religious experience is utterly alien to that of Christianity: it has no concept of sin. This, it has been asserted, has produced an immovable form of spiritual self-confidence among the Japanese people. The difference with the Christian West is clear. Ralph Hewins, expert on the mentality behind Japan's industrial advance, has pointed out that in the polytheistic folklore of Japan's religious heritage, there is no equivalent of the Fall in the Judaic-Christian-Islamic tradition. The Japanese believe he can, and does, make mistakes; he can do no fundamental wrong, and has no deep sense of guilt.

> The Japanese believe they come from the Gods and go to the Gods, in fact that they are, in a sense, Gods themselves. This produces a built-in sense of superiority, a mood of confidence, and an implicitly religious cult of success. At its worst, it can be terribly abused, as happened under the militarists in the 1930s and 1940s; at its best, it underlies the whole industrial advance of the post-war years.

If Hewins is correct, then the relationship of the relatively unsophisticated, essentially animistic Shinto-based religious tradition of Japan to its people's materialistic advance is a singularly distinctive phenomenon. Even among those post-1945 cults which avowedly reject the nostalgic escapism inherent in traditional Shinto practices, there is a determination to wed spiritual values and materialism. Soka Gakkai — "the Scholarly Association for Increase of Value" — puts Beauty, Gain, and Goodness on a par as its three foci of religious aspiration. Such new religions in part reveal a combination of Western utilitarianism with Oriental religious values, but also reflect a re-alignment of the inherent materialism of Shinto with aspects of Zen in a new Oriental spiritual synthesis. Furthermore, though the impact of Buddhism has been considerably muted within the Japanese religious tradition, its contribution to the national character is very evident to the Western observer. It is manifested in those attitudes which are best described as "meta-logical" or "meta-rational," rather than illogical or irrational, but which are certainly not logical or rational in the precise Western sense, as well as in a kind of ultimate human pessimism (as evidenced in many Japanese films) close to Western atheistic existentialism, though utterly unlike the ultimate optimism of Christianity derived from the doctrine of Resurrection.

Japan's nuclear apocalypse of 1945 marked the end of its ideological invincibility. It also marked a resurgence of Western-type liberalism and socialism and the growth of a strong peace movement, especially among the young, though also among religious and internationally-minded people of all age groups. The concern for peace and harmony, present in both the Zen and Christian contributions to the Japanese spiritual heritage, has now become rooted in the national experience. Hiroshima has become a shrine for pilgrims of peace from all over the world. From Hiroshima too, go the pilgrims of peace across the globe. One such I had the privilege to meet was A-Bomb survior Masashi Nii,[2] who in 1966 began a world tour in the cause of peace and humanity, telling of his experience of the August 1945 atomic raid on Hiroshima and his longing that the whole world should renounce the way of violence. By the summer of 1968 he had visited twenty-three countries, including India, Afghanistan, South-

---

[2] See my "Masashi Nii's Peace Pilgrimage," *British Weekly*, 2 May 1968, p. 1.

east Asia, many countries of the Middle East, Eastern Europe, and Western Europe. In India, which he entered in obscurity, he became the personal guest of Smt. Indira Gandhi, walked through Bihar with Vinoba Bhave, and learned of the Indian traditions of compassion and non-violence. Masashi Nii is a Christian; yet his message goes beyond a particular frame of religious reference: he is a pilgrim on the road to the brotherhood of mankind.

Masashi Nii says, from the depth of his own terrible experience and as one who knows he is doomed to die one day from the radiation-sickness which has gone deep within him:

> I have not come to arouse pity for myself. I simply think that I am one of those best placed to speak about the horror and cruelty of atomic explosion. If we had thought at all seriously, and if we had all lived through the knowledge of the inhuman happenings which occurred and the drama of the victims of the first atomic bomb, probably the arms race intensified today by the use of nuclear weapons would have been prevented. The Hiroshima bomb killed 180,000 people, and another 60,000 died later. The power of nuclear weapons today is two thousand five hundred times more than the Hiroshima bomb. Today there would be scarcely a chance of survival and all man's efforts to build culture and civilization up till now would be destroyed in a moment. Each of us shares the responsibility and is obliged to think seriously of the way, not to die together, but the way to live together in peace. Every man has the same right to life. Let us all work for the continuation of mankind in peace and understanding.

It was a humbling experience to meet Masashi Nii, who is spending his savings on his world tour for peace. His message goes beyond national frontiers, reaches across cultural differences, and transcends religious diversities by appealing to their common ground of the quest for harmony and peace. Remembering what a tragedy, for Japan as for the whole world, Japan's militaristic nationalism of the second world war was, the emergence of a deep yearning for world peace is surely the most encouraging facet of Japan's post-1945 years. In many other ways Japan remains an enigma. Both its rapid industrialization and its strangely eclectic religious situation are too distinctive for general conclusions about Occident-Orient relationships to be drawn. Yet its fascination remains undeniably.

BRIAN G. COOPER

SUGGESTED READING

P. BARR: *The Coming of the Barbarians* (London, 1967); RUTH BENEDICT: *The Chrysanthemum and the Sword* (Boston, 1946); Sir Esler Dening: *Japan* (London, 1960); R. J. HAMMER: *Japan's Religious Ferment* (London, 1961); ARTHUR KOESTLER: *The Lotus and the Robot* (London, 1960); R. HEWINS: *The Japanese Miracle Men* (London, 1967); R. JUNGK. *Children of the Ashes* (London, 1961); R. STORRY: *A History of Modern Japan* (London, 1962); R. STORRY: *Japan* (London, 1965).

New Books and Old

Sister Nivedita*

SISTER NIVEDITA's life was a sublime poem. It was one of self-sacrifice, utter devotion, and unceasing work. She brought Indians a new energy and exhorted them to purposeful action. As the great patriot-poet Subramania Bharati exclaimed in his gem-like paean to her, Sister Nivedita was indeed like life-giving rain to our parched land. We have heard her name so often and many of us have been inspired by her example. But it was left to her birth-centenary year to see the publication of a full-scale biography of this noble soul. Pravrajika Atmaprana, eminently suited for this task, has approached her subject with love, admiration, and reverence. Sister Nivedita steps out of the book as we have always pictured her to be: radiant, intense, a symbol of *Śakti*.

Sister Nivedita was born as Miss Margaret Noble on 28 October 1867. There was a religious atmosphere at home (her father was a minister of the Wesleyan Church in North Ireland) and she herself was a studious child. Tragedy struck her while still young, when her fiancé died suddenly. Her thoughts turned to her family, her teaching career, and, of course, spiritual matters. She met Swami Vivekananda in 1895, and was instantly drawn to his work. She was initiated by the Swamiji on 25 March 1898, the day when the Western world celebrated the Christian Feast of Annunciation. She came to India, adopted the Indian mode of living, and spent all her time and money in educating young Indian girls. She was a pioneer in this field and thus the debt the modern Indian woman owes to her memory is very great. Undaunted by privations, she toured England and America to raise funds for women's education in India.

Apart from her solid achievements in the field of education and journalism, which are well-known, the importance of this biography lies in delineating her inspiring personality that kindled the creative genius of people from all walks of life. For example, Nandalal Bose, the great painter of Bengal, learnt a great deal from her:

> The thought of the progress of Indian artists always dwelt in her mind. I can never say enough about the encouragement I received from her. When she died it was like being deprived of the presence of a guiding angel.

Another artist who was encouraged by Nivedita was Asit Haldar. It is interesting to note that though Nivedita was an enthusiast of the political movement for Indian independence, she was not blind to the essential need of the hour. As Asit Haldar says:

> She used to advise us often not to leave this sphere of art and plunge into politics. Nivedita told us that on us depended the revival of ancient Indian art which was rapidly approaching extinction and that the revival of national art would be our great contribution in the movement of national awakening and freedom.

She rendered invaluable assistance to Dr. J. C. Bose, the eminent botanist. She helped him in writing his books, collected money for their publication, and looked after Dr. and Lady Bose whenever they went abroad. Yet another famous person who was inspired by her was the Tamil poet Bharati. After meeting her there was a decisive change in his outlook. His politics be-

---

**Sister Nivedita of Ramakrishna-Vivekananda.* By PRAVRAJIKA ATMAPRANA. (Sister Nivedita Girls' School, Calcutta. 311 pp. Second ed., 1967. Rs. 8.50)

came keener, his ideas for female emancipation crystallized into purposeful action, and his poetry acquired a new power emanating from the solid fount of the *Śākti* idea.

Nivedita's personality cannot be easily summed up. She contained many worlds. A teacher, a lover of art, a powerful journalist, and an amateur botanist: she was all this and something more. Her chosen purpose in life was to inculcate in Indians a pride in their heritage. This purpose gave a direction to whatever she chose to do. Books such as *Footfalls of Indian History, Cradle Tales of Hinduism,* and *Myths of the Hindus and Buddhists* were part of this effort. As her biographer rightly points out, "She began by teaching the alphabet to young girls in a school and ended by teaching the alphabet of nationality, love and service to young and old alike." She was not yet forty-five when she passed away in 1911. Fifteen years earlier Swami Vivekananda had asked her to come to India. She had accepted her loving Guru's invitation and had come. She had worked for us and left her *samādhi* on our sacred soil. Even today, from the distance imposed by time and mortality, her life and words continue to inspire us into becoming worthy children of Mother India.

PREMA NANDAKUMAR

Mahatma Gandhi: 100 Years. Editor, S. RADHAKRISHNAN; Associate Editors, R. R. DIWAKAR and K. SWAMINATHAN. (Published under the auspices of the National Committee for the Gandhi Centenary by the Gandhi Peace Foundation, New Delhi. 401 pp. 1968. Rs. 17.50)

This is a garland of tributes and of assessments by distinguished persons from all over the world. Of the 61 articles in the book, only 27 are by Indians, including 16 by those who were close associates of Gandhiji. Of the 34 non-Indians, not more than 6 may be said to be his disciples, the rest being statesmen, scientists, scholars, etc., who are in a position to take a detached and objective view of Gandhiji's life and work two decades after his passing. That Gandhiji's message of non-violence (or love) is needed urgently in the modern world distraught by the nuclear menace and scarred by excessive industrialization and militarization is a note that runs through most of the articles and establishes its relevance for the modern and future world.

Dr. Radhakrishnan's Introduction provides the key-note to the articles that follow and points out how Gandhiji "worked for a major change in human nature" and how he "is the immortal symbol of love and understanding in a world wild with hatred and torn by misunderstanding." "Truth and love ... can issue only out of faith in God," says Rajaji and shows how Gandhiji laid stress on this source of power. George Catlin, Professor of Political Science, points out how Gandhiji "was entirely human (unlike Stalin and Hitler) and spoke with the human voice of the lowly and just and so he put the mighty under his feet." Kiesinger, Chancellor of the Federal Republic of Germany, speaks of Gandhiji's influence in Germany; while Louis Fischer says "he is very much alive in America," and adds ruefully: "Young Indians abroad know far less than they should about Gandhiji's life and work." Close associates write with regret of the contemporary Indian scene. Pyarelal writes critically about it. President Zakir Hussain makes the following significant observation:

> As a free people with a Government that has to exercise authority, we must have a leadership relying not on power but on the prestige of its sincerity, its dedication to constructive work and to the building of men who carry on the work from genera-

tion to generation.

Interesting sidelights on Gandhiji's personal traits are provided in articles of a reminiscent character by Mulk Raj Anand, Suniti Kumar Chatterji, Khan Abdul Gaffar Khan, Sushila Nayyar, Rukmini Devi, and K. Santhanam. Lord Casey speaks of Gandhiji's way of "never making any harsh or critical comment on other individuals, even those who said hard things about him." J. B. Kripalani clears a common misunderstanding: "Gandhi was not a flesh-mortifying ascetic; he had a good appetite and whatever food he took was healthy and pure." Earl Mountbatten writes: "Without relying on any of the modern techniques he was a supreme master of mass communication." Arnold Toynbee writes:

> Gandhiji's objective was to raise the spiritual level of life in a spiritual slum — the slough of politics. Gandhi waded into the slough, showed how the slough could be purified, and personally remained uncontaminated by his immersion in it.

The book contains three striking portraits of Gandhiji.

The publishers have brought out a worthy publication befitting the occasion.

K. SAMPATHGIRI RAO

The Bhagavad-Gītā: Translated, with Introduction and Critical Essays, by ELIOT DEUTSCH. (Holt, Rinehart and Winston, New York. 192 pp. 1968)

The *Bhagavad-Gītā* was the very first Sanskrit work to be translated into English. The translation by Charles Wilkins appeared in 1785 and carried a eulogistic Foreword by the redoubtable Warren Hastings. Since then innumerable translations have appeared, each claiming some distinction of its own. This one is by Dr. Eliot Deutsch, now Professor of Philosophy at the University of Hawaii and Editor of the journal *Philosophy East and West*. It is designed specifically for Western students of religion and philosophy who have no knowledge of Sanskrit. The translation is competently and conscientiously carried out, adhering closely to the original text, but casting it into a readable English form, without, however, trying to iron out the apparent inconsistencies or difficulties in the original. The keywords are retained in the original Sanskrit, but are fully explained at the outset in the Introduction. They are, for example, *Yoga, Sāṅkhya, Puruṣa, Prakṛti, Dharma, Brahman, Karma, Guṇa, Jñāna, Bhakti,* and *Māyā*. The translation is followed by four short critical essays: The nature of *Karma Yoga*; The Meta-Theological Structure; The Value of Ceremonial Religion; and Freedom and Determination. A Conclusion and a short Bibliography close the work.

The translator's outlook is perceptive and understanding. He tries to steer a middle course, avoiding extreme assumptions: that the *Gītā* voices a systematic, self-consistent, and clearly articulated philosophy as expounded by the great classical commentators, or, on the other hand, that there is very little philosophical consistency in the *Gītā* because it is essentially a "poem" which appeals to the "emotions," possessing only artistic integrity. The temptation to examine the key-concepts in some detail has to be resisted in a brief review like the present one. Some guidelines may be considered. The author holds that one of the fine subtleties of the *Gītā* is the extensive use made of the technique of "progressive teaching":

> Just as mathematics is learned first in terms of symbols and principles that might later be negated or transformed in advanced studies, so in matters of the spirit a man begins with what he is capable of understanding, even though it will later be rejected.

So,

> In order to understand the Gita, let alone

to appreciate its artistic and spiritual efficacy, one must not take an argument, an appeal, a doctrine, out of its teaching context.

Professor Deutsch holds that Arjuna, the hero of the *Bhagavad-Gītā*, asks the questions: What ought I to do? What is my duty? — questions which have immediate existential import for him. He goes further and declares:

> Arjuna is anyone who asks these questions, not so much in the abstract as at the moment when a concrete decision about a specific course of action is demanded.

And Krishna is "Arjuna's own higher self calling for self-realization." The doctrine of *Avatāra* is interpreted as the awakening of one's own higher potential:

> It is the inner demand to be redirected to spiritual being whenever one deviates from it. *Avatarana* is present whenever a man is empirically awakened to the fact of his spiritual status as a human being.

Regarding the circumstance that until very recently Indian scholarship has never been seriously concerned about when and by whom the *Gītā* was written, Dr. Deutsch observes:

> Westerners are frequently annoyed by the untidy historical consciousness of the Indians, but quite possibly we have much to learn from this disregard for history in matters of the spirit. If there is anything in the poem that is true and valuable, it is true and valuable now and will continue to be so in the foreseeable future.

In conclusion it may be asserted without hesitation that this translation will be of immense use, not merely to Western students unacquainted with Sanskrit, but also to Indian students who are thoroughly familiar with the text in the original. They will feel refreshed, like Goethe in his old age, who took pleasure in reading his own *Faust* in the French translation.

K. GURU DUTT

Evolution: The Theory of Teilhard de Chardin. By BERNARD DELFGAAUW. Translated by HUBERT HOSKINS. With an Introduction by BERNARD TOWERS. (The Fontana Library, Theology and Philosophy. Collins, London. 124 pp. 1969. Paperback, 5*s*.)

One of the consequences of the ban by the Jesuit Order upon the publication of Pierre Teilhard's *The Phenomenon of Man* in his lifetime was that the author was not able to reply to such a criticism as follows:

> ... the greater part of it, I shall show, is nonsense, tricked out by a variety of tedious metaphysical conceits, and its author can be excused of dishonesty only on the grounds that before deceiving others he has taken great pains to deceive himself.

This is an extract from a celebrated review of the book by the brilliant British scientist, P. W. Medawar.

One steps from such a review as this to Professor Delfgaauw's book (which has gone into twelve editions in the original) with a slight consternation. It is a brilliant summary of the theory of evolution, with a deep underswell of admiration for Teilhard de Chardin's notions about it. What is one to make of it all? If one can accept Teilhard's belief that evolution is the drawing of mankind by the living Christ to Christ's bosom until at last all mankind, shedding the last dregs of matter, enters into Christ as total spirit, then one can be sympathetic. If one cannot accept this then one can be grateful for the clarity of Professor Delfgaauw's book, but must wonder at the twelve editions.

E. G. LEE

The Pleasantries of the Incredible Mulla Nasrudin. By IDRIES SHAH. Illustrated by RICHARD WILLIAMS. (Jonathan Cape Ltd., London. 220 pp. 1968. 35*s*.)

The Sufi Mulla Nasrudin, in playing the fool, much resembles both the simpleton and the rogue found in Western folk rhymes and tales. Idries Shah and Richard Williams (who provides the decorative cartoons) say that the pithy anecdotes collected of Nasrudin's sayings and doings — many, like "Seven at One Stroke" and "The Reward," also found in other folk contexts — have produced numerous devoted addicts in learned and other unexpected circles. Possibly to others, out of sympathy with the present-day cult of irrationality, they may seem immature foolishness.

Since humour is so essentially individualistic, one or two samples will doubtless be of more value than any comment.

> The Mulla's neighbour wanted to borrow his clothes-line. "Sorry," said Nasrudin, "I am using it. Drying flour." "How on earth can you dry flour on a clothes-line?" "It is less difficult than you think when you do not want to lend it."

> Nasrudin was at a loose end. His wife told him to go for a walk. He started up the road, and continued walking for two days. Finally he met a man walking in the opposite direction. "When you arrive at my house," he said to him, "go in and ask my wife if I have gone far enough, or if she says that I must walk further."

Or there is the episode in which, to evade the urchins' unwelcome attention, he invents a free banquet given by the Emir to everyone, and — carried away by his own eloquence about it — rushes after them "because it *might* be true after all."

E. WHITE

Angles of Vision: Three Longer Poems. By R. H. WARD. (The Fernhurst Press, Haslemere, Surrey. 47 pp. 1968. Limited edition, 250 copies. 12*s*. 6*d*.)

The long poem is one of the severest tests for the poet. Nothing so clearly discovers his weaknesses. It may be that the chosen theme is not significant enough to withstand the strain of comprehensive treatment or that the poet is unable to sustain the original flow of inspiration. Whatever the reason, few long poems will bear the strong light of criticism.

If Mr. Ward manages to pass the test, it is not entirely with flying colours, though it should perhaps be mentioned that *Angles of Vision* consists of three "longer" poems, "Tintern Abbey," "Achilles to Patroclus," and "A Nightingale." Of the three "Tintern Abbey" is probably the weakest and certainly the most uneven in quality. At times it flows smoothly and rhythmically; at others we find patches like this:

> So then at Tintern O Sir our thanks
> For grace granted, so up rushed
> The rest revealed of the world and
> Lay lost (swift sweet seconds!) lost but
> Oh had been, had, high holy moment,
> had!

There are too many examples of clumsy alliteration, such as "meaning marvellously made" and "perilous perceptual plane," and what is said in the poem could have been expressed in fewer words with advantage.

"Achilles to Patroclus," which was broadcast in the B.B.C.'s Home Service, is of a very different order, no doubt because the subject admirably lends itself to the poet's method, and it is this poem which holds all three together, since it recovers some of the ground lost by the first, and looks forward to the ideas of the third.

HOWARD SERGEANT

Many Lifetimes. By JOAN GRANT and DENYS KELSEY. (Victor Gollancz Ltd., London. 275 pp. 1968. 35*s.*)

Discovering at the age of twenty-nine the technique of re-living past existences, Miss Joan Grant used these as the basis for her remarkable novels set in Ancient Egypt and Greece. She believes in a supra-physical self, which, directed by the "Integral" (the sum-total of wisdom garnered in former lives), organizes each new body by selecting a suitable fertilized ovum as "raw material."

There is here a reflection of the doctrines of Karma and Reincarnation as presented by Theosophy, but the book proceeds on its way with one omission which makes the whole process seem rather pointless. We see recurrent *personalities,* but no evolving Ego-Soul on its long pilgrimage from the material to the spiritual. The word "spiritual" may be looked at askance nowadays, but one can only say that, without it, even reincarnation (however interesting) rings a little hollow; for what would result but that Wheel of Rebirth from which the soul must eventually break free?

Dr. Denys Kelsey, who contributes alternate chapters, is a specialist in psychology and hypnotherapy, who, through his work, gradually reached the conclusion that in a human being there is "a component which is not physical." He finds proof in the apparent regression of patients under hypnosis not only to infancy and birth but to intra-uterine life, some even claiming to remember their conception. His explorations, aimed at resolving maladjustments of the "current personality," are aided by Miss Grant's ability to "shift level" and identify herself helpfully with the patient's former self.

On this subject W. Q. Judge has written wise words of warning regarding the aura thrown off by the practitioner on his subject, and states categorically that hypnosis "has no influence whatsoever on the Higher Self, which it is impossible to reach by such means" (*The Heart Doctrine,* p. 110). So the value of the book as bearing on reincarnation is doubtful, if by that one means a new life-experience for the Soul and not merely a renewed sense of personality. Also, one wonders whether so-called memories may not often be simply astral imprints, or even, since sex seems so predominant, a reading-back, under hypnosis, of the Freudian teachings of modern psychiatry.

JOAN N. BURNETT

Here Is God. By CHAMAN LAL. (Author, 2789 N.E. 37th Drive, P.O. Fort Lauderdale, Florida, U.S.A.; Bharatiya Vidya Bhavan, Bombay. 98 pp. Illustrated. 1968. Rs. 25.00)

"The idea for this book came to me on Christmas Eve," says the author, "and I dedicate it to Nikita Khrushchev who said ... "My astronauts failed to find God in space.' ... let him study this little book and he will find God all around him and in him. ..."

Bhikshu Chaman Lal (a distinguished author, Buddhist monk, and traveller who has been thirty-six times round the world and imprisoned for taking part in the national struggle for independence) sets out to answer Khrushchev's query, "Where is God?" by means of profound spiritual truths culled from *gurus* and philosophers down the ages — from the *Ṛgveda* to Gandhi and Tagore. The quest reveals that God is everywhere — in the sunshine, in the dawn, in flowers, in children, in happy human relationships, in heroism, in the interplay of colours, in the wings of a bird, in Man's handiwork and achievement, in fact, in the entire span of Creation, manifested or otherwise.

It has been said: "Every living bush is afire with God but only he who sees takes off his shoes." The task, then,

before the seer or philosopher who wishes to enlighten humanity is to establish the reality of God which has, as it were, evaporated in the aridity of modern living. Bhikshu Chaman Lal's book, with its inspiring text and exquisite pictures, will help to achieve this objective and to bring about an awakening in the type of human being of whom it has been said:

> A primrose by the river's brim,
> A yellow primrose was to him,
> And nothing more. ...

HILLA C. VAKEEL

God Has No Favourites: The Appeal of Christ to Men of Different Cultures. By JOHN FOSTER. (The Saint Andrew Press, Edinburgh. 101 pp. 1968. Paperback, 8*s*.)

For the past twenty years John Foster has been Professor of Ecclesiastical History at Glasgow University. He has also a wide experience of China, Africa, and India. His *God Has No Favourites* is sub-titled "The Appeal of Christ to Men of Different Cultures," and comprises thirty-five accounts and extracts about people of non-Western cultures becoming Christians. From the secret Christians of imperial Japan to the Confucian scholar attracted to Christianity, and from the African martyrs both Victorian and modern to stories of those who changed from Islam, the tales are moving, often heroic, but leave deeper cultural questions unanswered. This short book raises many issues of the right relationship between the major religions of the world, the proper function of proselytism, and the evaluation of primitive cultural *mores*. One would like a similar book about former Christians converted to other faiths.

BRIAN G. COOPER

Heralds of Freedom. (Publications Division, Ministry of Information and Broadcasting, Government of India, Delhi. 79 pp. 1968. Re. 1.00)

On the occasion of the silver jubilee of the formation of the Provisional Government of Azad Hind, the Publications Division of the Ministry of Information and Broadcasting, Government of India, has brought out this book which contains the message of Netaji Subhas Chandra Bose. It is an inspiring book and contains such quotations from Netaji as arouse us to be prepared for any kind of sacrifice for the defence of India's freedom.

Netaji's style of speech had a great appeal because it touched the heart of the masses at once. Take for example the following words:

> Do you want the fragrance of the full-blown rose? If so, you must accept the thorns. Do you want the sweetness of the smiling dawn? If so, you must live through the dark hours of the night. Do you want the joy of liberty and the solace of freedom? If so, you must pay the price and the price of liberty is suffering and sacrifice.

Suffering and sacrifice is the theme of the *Heralds of Freedom*. It shows vividly how the I.N.A. and the Provisional Government of Azad Hind suffered and sacrificed and helped to bring for us the freedom we are enjoying.

This book vividly reminds us that Netaji Subhas Chandra Bose and his comrades were really the heralds of our freedom. It contains such historical documents pertaining to India's struggle for freedom as throw light on our inner conflicts and aspirations.

The editors of this volume did well to include extracts from the tributes paid to Netaji and the I.N.A. by such leaders as Mahatma Gandhi, Rabindranath Tagore, Jawaharlal Nehru, S. Radhakrishnan, Sarojini Naidu, and Lal Bahadur Shastri. The book also con-

tains valuable photographs of Netaji Subhas Chandra Bose and his men of the I.N.A. The Publications Division deserves thanks for making this valuable volume available, and at so low a price.

SITA RAM JAYASWAL

New Shapes of Reality: Aspects of A. N. Whitehead's Philosophy. By MARTIN JORDAN. (George Allen and Unwin Ltd., London. 184 pp. 1968. 35*s*.)

This is a modest and exciting book about a very difficult philosopher, claimed to be one of the greatest philosophers of this century. The book is all the better for being modest; for it is no use setting out on the grand scale to explain Whitehead to the general reader, and Mr. Jordan has not attempted this. Nevertheless in his non-professional way, and his ease of writing, he can give the general reader — or at least one interested in philosophy — a good insight into what Whitehead is trying to say. He could easily persuade some readers to go to the original sources and begin to make their own discoveries.

The perennial problems of philosophy are tackled. What is man? A being of course of infinite complexity, who nevertheless must be understood if we are to make anything of our world. Whitehead's contribution is through the idea of process; the nature of a man is not static; he is not a thing to be held in the moment of time, he is a part of the total process of what had better be called the reality of the natural order. And over against this of course there is the "eternal object," the contrast between what man is and the inevitable eternity against which he must be understood.

Mr. Jordan, with verve and enthusiasm, conveys a glimpse of this to the reader. It is a book highly to be commended.

E. G. LEE

Ends and Sayings

"... ends of verse
And sayings of philosophers."

—SAMUEL BUTLER: *Hudibras*

A four-year survey at two Welsh steelworks, Ebbw Vale and Port Talbot, by Professor C. R. Lowe, Department of Social and Occupational Medicine of the Welsh National School of Medicine, has resulted in "overwhelming" evidence for a causal relation between cigarette smoking and bronchitis (*The Guardian*, 24 October 1968). A report in the *British Medical Journal* (January 1969) by Dr. D. Lamb and Professor Lynne-Reid of the Institute of Diseases of the Chest, London, brings forward further experimental evidence of the connection.

The Annual Report (October 1968) of the Chief Medical Officer of the Ministry of Health states that lung cancer accounts for nearly four times as many deaths as road accidents, and if cigarette smoking is not curbed within the next ten years, over half a million deaths may result, apart from vast loss of working hours. An Office of Health Economics pamphlet (October 1968) stresses the known danger of cigarette smoking in precipitating heart disease.

The B.B.C. has now banned cigarette advertising from its publications (thus sacrificing £200,000 a year) following

the accumulated medical evidence presented by its Chairman, Lord Hill, formerly "Radio Doctor" (*The Observer,* 5 January 1969). In the U.S.A., radio stations broadcasting cigarette advertising have, legally, to broadcast also warnings from authoritative bodies about the dangers of cigarette smoking. Alistair Cooke reports (*The Guardian,* 31 January 1969) the formation of ASH, an organization that provides legal aid, evidence, and helpful information for victims of lung cancer, or their survivors, in making claims against cigarette manufacturers.

Last autumn, three charities, under the title of "National Lifeline" campaigned business firms in Britain to recognize the problem of alcoholism, which affects thousands of people of all classes and costs the country some twenty-four million pounds a year in loss of working time. Industry generally is unwilling to admit its existence. Yet there is a definite link, the campaign points out, between alcohol and industrial accidents, as also between it and prison populations. Preventive measures by the firms, and the acceptance of treatment for alcoholism as valid for sick leave, would do much to help. In a House of Commons statement (*The Guardian,* 28 January 1969) 250,000 to 500,000 people were estimated to be suffering from alcoholism, and hospital facilities for treatment were being increased.

The smoking of "pot" (cannabis or Indian hemp) has become a symbol of youth revolt, the illegality of the act providing added enjoyment. Experts disagree violently over cannabis, and the Wootton committee's report on its use in Britain (January 1969) roused protest in that it proposed reducing the penalties for smoking it, while still leaving it illegal, thereby satisfying neither the drug's opponents nor the pressure group lobbying for its legalization.

John Ezard (*The Guardian,* 9 January 1969) wrote that the committee, after twenty-one months' work, had produced no new definitive evidence. It had ignored evidence about deterioration caused by smoking cannabis — for which it was castigated by Dr. Elizabeth Tylden, consultant psychiatrist at University College Hospital, London, who has done extensive research on the subject for many years (*Daily Telegraph,* 9 January 1969). Its central conclusion that "consumption of moderate doses of the drug cannabis has no harmful effects, even over a long period of time" is based, Ezard comments, on reports dating back to 1944, and even to the nineteenth century. It cocoons a brief mention of a 1966 Ministry of Health review of cases with "a shroud of clinical vagueness." The committee was not asked to initiate further definitive research, and though it reviewed literature on the subject, it collected in the twenty-one months little written evidence and heard only sixteen witnesses. Mr. Callaghan, the Home Secretary, accepted the need for wider research, but in rejecting the proposal to lower the penalties had the government's majority opinion behind him. The U.N. Narcotic Drug Division at Geneva has condemned any legalizing of cannabis, which would mean withdrawal from the 1961 International Convention on Narcotics, ratified by seventy countries.

Though not addictive like heroin, the use of cannabis can, in some cases, well lead on to the "hard" addictions. The results of "pot-smoking" are "unpredictable," depending on the type of cannabis, the smoker's personality, his mood, the social atmosphere, etc. Supporters claim it gives an enhanced "awareness," but in fact it depresses creativity. Indeed all the addictions erode and destroy the essential human birthright — the self-conscious acceptance of responsibility, the power to control events, the recognition of relationship with others.

Eric Clark (*The Observer,* 9 February 1969) describes the wily devices of Britain's gaming clubs, who dug themselves in 1960, taking advantage of a well-intentioned but faulty law, intended to kill underground betting and gaming. Bingo, gaming clubs, and casinos filtered through the loophole into all classes, and commercial interests exploited human weakness with much profit, finding successive ways of keeping within the letter of the law (or even boldly risking breaking it, since "legality" had become a farce). In 1966 a more sinister danger showed itself in the link between criminals and gaming, and the financial power of the American Mafia in British gaming. Suppression, it was thought, would only drive the problem underground, but it is hoped that the new Gaming Act will help to control it and to reduce the present proliferation of clubs.

In Parliament the House of Lords has aligned itself with the Commons in rejecting the Greater London Council's proposal of a large-scale lottery to finance social and cultural purposes. Lord Stonham showed a fine moral passion against this encouragement of gambling. If it is claimed that "lotteries have a long and respectable history" — "so did public hangings." The terrible picture of gambling addiction was not too strong. Further the victims were not only those who lost more than they could afford, but also those whose lives were wrecked by winning vast sums (*The Guardian,* 19 February 1969).

Suicide can hardly be called an "addiction," though it, too, is a false form of escape. It ranks now as the third major cause of death in Austria, Denmark, Finland, West Germany, Hungary, Sweden, Switzerland, and Canada. It comes fourth in Belgium, Britain, France, Holland, Norway, Australia, New Zealand, and the United States (*The Guardian,* 21 November 1968).

It is obvious that the root problem in all these addictions, these inadequacies, is not touched. There is the psychological factor, plus a failure in upbringing and education, inadequate ideas and false values presented at home and at school. All these aggravate any inherent weakness in the individual instead of strengthening his potentialities. Credit is due to those sincerely and strenuously battling with the immediate effects and symptoms, but there is a vital need also for long-term causal action for education in Self-knowledge (the raising of the self by the Self), the awakening of spiritual (not sectarian) insights, the building up of the soul-stamina to *face* the tests and tensions of self-conscious existence, instead of falling into "lunacy" induced by drink, drugs, sex or gambling fever, suicide, or any other allurement.

James Preston (*Daily Telegraph Magazine,* 14 February 1969) pleads for a change of attitude in the relations between people today. What he deplores is, in fact, another facet of the terrible "depersonalization" that has become a disease of large-scale activities, commercial, industrial, educational, social, and so on. He describes an episode at the bank of which he had been a customer for forty-nine years, though, of recent years, without personal contact. The civil but almost impertinently suspicious treatment of his request for a bridging loan, as though he were a total stranger, led him to conclude that the general attitude today is that everyone is either known to be, or assumed to be, dishonest.

While it is unwise to generalize from too few examples, what he writes about *trust* is worth thinking over:

> Trust is a wonderful thing. ... when the mistrust is of ... the millions of ordinary citizens, it strengthens that tragic division between Them and Us ... *It is not equality that brings people together, but mutual trust*: the very quality that is disappearing from our lives. [*Italics ours*]